

THE
CRITICAL REVIEW.

SERIES THE FOURTH.

Vol. II.

JULY, 1812.

No. I.

ART. I.—*A View of the State of Parties in the United States of America, being an Attempt to Account for the present Ascendancy of the French, or Democratic Party, in that Country; in Two Letters to a Friend. By a Gentleman who has recently visited the United States.* Longman, 1812, 8vo.

THE preponderance of the French party in America, or the bias of the ruling party in that country, towards the government of Napoleon, is a subject which is far from being undeserving of an attentive investigation. For the motives of attachment and the principles of union between the despotism of France and the free constitution of America, seem naturally as discordant and unnatural as those between the wolf and the lamb, or the hawk and the dove. What can the Americans, whose government is represented by this writer as 'excessively democratic,' see either to admire or to approve in the superlatively despotic sway of Bonaparte? Does the strong liking of the Americans for the French, arise, by the rule of contraries, from the extremity of their repugnance?

The two great parties which divide and agitate the American commonwealth, are distinguished by the name of federalists and anti-federalists. These denominations do not at present accurately express the views and principles of these different parties. For the anti-federalists at present support the federal union of the different states in one commonwealth, as much as those who more immediately derived their name from the federal constitution,

CRIT. REV. Vol. 2, July, 1812.

B

which was established in 1789, under the tutelary genius of Washington. The federalists, as they are called, were in possession of the government till the year 1800, when Jefferson, who was elected president, threw his interest into the scale of their rivals; and the anti-federalists have, since that period, constituted the ruling party in the administration and councils of the American republic.

In a free government, the spirit of party serves to maintain the healthy action of the state. Measures are thus more vigorously discussed, and with a degree of excitement approaching to, and sometimes even going beyond the intensity of, individual interest. For what is called party, serves to bring questions of great public magnitude and importance more within the grasp of individual ambition and the compass of individual interest. Every person belonging to a party, in a great measure identifies the interest of his party with that of a more personal kind; and if the interest of such a party be very comprehensive, and approximate that of the public good of the community, the feeling of patriotism is thus rendered stronger by the agency even of party spirit than it could be by any other means. Hence we see the folly of those who condemn, in the gross, all that is termed party, and talk of persons attaching themselves to a party as of men totally destitute of any regard for moral considerations, or for the public good.

To suppose, that a free government can exist without party, is to suppose what is impossible. For, in proportion as a government is more free, the individuals are more numerous who are interested in the administration of the state. In a free government, the feeling of public interest descends to the lowest orders of the people. It pervades the whole mass of the community. The peasant and the artisan become politicians. Hence the quantity of what may be called political excitement, is greater in such a state than in any other. And hence, accordingly, party spirit runs higher, and factions become more tempestuous and violent. This appears to us to be the reason why party spirit runs higher, and is accompanied with more noise and clamour in the United States of America than in any other part of the world. The constitution of America is founded on a more popular base than even that of this country. When party spirit is deprecated or deplored, it should be considered, that it is one of the symptoms of a free government; and, that it cannot be diminished without diminishing the public stock of liberty. But who

would not breathe the stormy atmosphere of freedom rather than the still and suffocating air of tyranny?

In a free government, there will always be a competition among public men for the good opinion of the people. For this good opinion, in such a state, is the only basis of individual authority or respect. And if this good opinion can be obtained only by the reality or the semblance of public virtue, it must have an operation favourable in some cases to great exaltation of character, and, in all, to the interests of public decency. In a despotic government, the object of the sovereign must be, to keep down and crush, either by terror or by force, all party in opposition to itself. In such a state, the favour of the prince, rather than the good opinion of the people, must be the object of general competition. But the favour of a prince is almost always to be obtained rather by mean compliances and perfidious adulation than by any of the generous sentiments and disinterested acts which are implied in the sacred name of patriotism.

The author of the present pamphlet, though certainly a man of much sense and discrimination, appears to us to have described that as a defect in the American government which arises out of one of the chief excellencies of its organization, considered as adapted to a new and rising people. Amongst such a people, most of whom are proprietors, where the number of menials and dependents is comparatively few, and where mendicity is almost unknown, the elective franchise may be more universally diffused, and with more general safety and advantage than in a more old and corrupt people, amongst whom the links of servitude and dependence are infinitely ramified, and who too generally exhibit the glaring extremes of splendour and obscurity, of luxury and indigence.

The author appears to have formed too low and degraded an estimate of the character of the anti-federalists, whom he represents as men destitute of property or principle, and as desirous of producing public confusion for their individual interest and aggrandizement. Thus, at p. 14, the writer takes the character of this party from the virulent defamation of their opponents. But what impartial man would appreciate the worth of an individual or of a party from the representation of an adversary?

'Many of the anti-federalists,' says the writer, ('at least if we may place any reliance on the assertions of their political opponents'), being men of desperate fortune and abandoned character, were, in their opposition to the establishment of the fe-

deral constitution, actuated by no better motive than a wish to see realized those very national calamities which it was calculated to avert; and even enjoyed the prospect of those civil disorders, in which men of this description know they have nothing to lose, and imagine, that something may possibly be gained: It is probable, also, that a considerable part of this faction was instigated merely by the envy and dislike which they felt to the proceedings of men whom they were forced to regard, though unwilling to acknowledge, as their superiors; and by aversion to the establishment of a government, in whose honours and emoluments they had little chance of participating. Those members of the faction whose talents and zeal had marked them for its leaders, were probably animated by the hopes of forming a strong and efficient party, which, at some future time, might put them in possession of that very government of which they affected so highly to disapprove. They proceeded on the safe calculation, that in a government purely republican, those who take the popular side, are sure in the end to prevail. By raising an outcry, therefore, about liberty and the rights of the people, and expressing much alarm for the dangerous tendency of the general government, they laid in a stock of popular favour, which might afterwards be turned to their own advantage: and thus commenced that system which has since been so fatally efficacious, that system of delusion, misrepresentation, and falsehood, which, it will appear in the sequel, are among the leading characteristics of American politics.

In the above extract, where the writer talks of men of 'desperate fortune and abandoned characters,' he should have recollected, that persons of this description, though very numerous in some parts of Europe, are not so common in the United States of America. It is a country not favourable to the growth or propagation of this species of profligate adventurers. What may be the case a few centuries hence, when the expences, and consequently, the patronage of the government will be increased a hundred fold, it is impossible to divine. The writer seems to blame the anti-federalists for acting on the supposition, that 'in a government purely republican, those who take the popular side, are sure in the end to prevail.'

But if by 'those who take the popular side,' the author means those who support the interests of the many against that of the few, or the good of the whole community against that of any particular party, is not such conduct highly meritorious, not only in a republic, but in a monarchy? Who are the statesmen under the wisely limited and admirably organized monarchy of this country, whose names are most dear to the memory and most embalmed in the affections

of Englishmen, but those who have taken 'the popular side,' who have defended the interests of the public against that of particular individuals, and have shown more zeal in vindicating the rights of the people than in extending the prerogatives of the crown? When the writer talks of a 'system of delusion, misrepresentation, and falsehood,' as constituting 'the leading characteristics of American politics,' and as having been 'fatally efficacious,' all this strikes us as the mere verbiage of a person who does not himself very scrupulously adhere to accuracy in his sketches, or to truth in his colouring. The Americans are a calculating and sober-minded people, and are far from being so liable as persons in other parts of the world, to be led out of the path either of individual interest or of public benefit by a 'system of delusion, misrepresentation, and falsehood;' nor can such a system ever long flourish or generally prevail so as to constitute the prominent 'characteristics' of a people, where opinions may be freely expressed and discussion is unrestrained. The *free press* of America would soon put an end to any *system of delusion, misrepresentation, and falsehood*, which any ambitious or selfish adventurers in politics might attempt to practise upon them for the gratification of their sinister ends and mercenary views.

During the administration of Mr. Adams, the *federal* party in America almost totally lost its influence; and, in the election of Mr. Jefferson to the presidentship, the *anti-federalists* soon obtained a decided majority both in Congress and in the legislatures of the individual states. Whatever this writer may say of the causes by which the *anti-federalists* obtained this preponderance of influence, it must, in a great measure, have been owing not so much to any '*system of delusion, misrepresentation, and falsehood*,' which they practised, as to the imbecility and misconduct of their rivals.

The French revolution seems to have produced as strong a sensation in America as in any part of the world, though, in America, it was a sensation of cordial good-will and perfect acquiescence, rather than of latent dislike or of inveterate hostility. The jealousy with which the English government viewed this event, even from its first faint commencement, and the vehement antipathy which it afterwards evinced to those who approved it, and the dire and unrelenting animosity which it so long fulminated against revolutionary France, certainly tended greatly to alienate the mass of the American people from their attachment to

this country, in the councils of which, they beheld, or imagined, that they beheld, a system pursued, utterly inimical to the liberty for which they *thought*, that the French were contending, and which they themselves had so lately acquired.

The coalition which the English government formed against France, had a great effect in diminishing the English interest in the United States. The myriads of troops whom England successively paid and embattled against the republican visionaries and maniacs, served to waft a great dread of, and repugnance to, the politics of this country across the Atlantic. If the English government, following the counsels of Mr. Fox, had abstained from forming any league with the despotic sovereigns of Europe against France, no '*system of delusion, misrepresentation, and falsehood*,' which the anti-federalists or any other party in America, might have attempted to practise, could have been sufficiently efficacious to raise the French on the ruin of the English interest in the United States, or to give the public opinion in America a tone decidedly hostile to this country.

'The purely republican nature of the American government,' says the author of this work, 'renders the people the source of all authority: the *illiterate commonalty* are jealous of the English connections and predilections of the higher classes; and think it safer to bestow their suffrages on men, who have neither English connections nor English partialities. England and America ought to live in perpetual amity: they would do so, if the *better classes enjoyed in America, that influence which they possess in Europe*; and which it is for the interest of the people themselves, that they should enjoy. But in America, every thing is *at the disposal of the mob*, or rather of those interested leaders, who can render the passions and prejudices of the mob subservient to their own advantage. When, in such a country, the flood-gates of democracy are opened, every generous feeling, and every liberal principle, must be swept away by the torrent.'

In the above, we do not believe, that the author, though he very clearly exhibits his own sympathies and antipathies, does justice to the character of the American people. There is no such *commonalty* in the United States as merits the contemptuous epithet of *illiterate*. The great bulk of the people in the United States, are of a very different description from the bulk of the people in other countries. They do not consist of needy starvings, tattered mendicants, or crouching expectants; but of a well-informed, well-fed, and hardy race; not abject and fawning, but animated with the spirit of independence, and enter-

taining lofty notions of the dignity of man. When the author talks of the '*better classes*' in America, we should wish to know the precise, definite meaning, in which he intends the word '*better*' to be understood. In what are these '*classes*,' whom he panegyricizes, better than those whom he reviles? Are they better in respect to *probity*? in respect to disinterestedness? or to patriotism? If they are not '*better*' in these respects, in what respect can they be truly said to be '*better*' than their neighbours? Perhaps the writer will say, that they are '*better*' in respect to rank; but how can they be better in respect to rank in a country in which there is no distinction of ranks but that which is produced by official situations? But the administrative offices of the United States, are, at present, according to the author, in the possession of the anti-federalists, or of those, whom we suppose, that he intends to designate by the appellation of the '*illiterate commonalty*.' When the author intimates, that '*in America, every thing is at the disposal of the mob*,' the mere English reader is not unlikely to be so far misled as to suppose, that this *mob* of which the writer speaks, resembles a collection of rabble in London or Westminster, and copiously intermixed with old clothes-men, sharpers, and pickpockets. But a mob of this kind would not readily be produced in the United States, even if they were rummaged on purpose from one extremity of the Union to the other.

The following is in the same spirit and in the same style of gross misrepresentation.

'The ascendancy of the democratic party in America, is chiefly owing to its having embraced the political principles most consonant to the sentiments of a rude and fierce democracy, exercising supreme authority, and uncontrouled by any of those checks which, in governments less democratic, are found to be so useful in moderating the zeal, and correcting the errors of the populace. The principles of this party are infinitely less agreeable to truth, to justice, and to sound policy, than those of the federalists; but they have been adopted, and are still cultivated, because they are more congenial to the animosities engendered by the revolutionary war, because they are in opposition to the principles advocated by the federalists, and because they afford more abundant food and exercise to the turbulence and fury of a contentious populace.'

The author then, in the next paragraph, proceeds to make the following sage observation, that '*in a popular government, every party contains two separate descriptions of people, those who lead, and those who are led.*' Was it absolutely necessary for the writer to cross the Atlantic, in order to learn this under the meridian of New York?

Could not the author have exhibited this great bale of intellectual merchandize, without undergoing the painful operation of sea-sickness for six or seven weeks? The next sentence to that which we have just quoted, will furnish another specimen of the equally marvellous information which our author picked up in the other hemisphere.

'The leaders,' (of these parties which, wonderful to tell, consist of some who lead, and of some who are led), 'are at first determined, by principle, by interest, or by accident, to choose the party which they prefer; and the re-action of their influence on the party, is more or less perceptible in proportion to the greater or less degree of activity they display in promoting its interests.'

Was ever any thing so prodigiously acute, so extraordinarily sagacious, so unfathomably profound, as this! The author must certainly, before he set sail for America, have dissected all the properties of causation in a school of Scotch metaphysics. How could he otherwise have made the grand discovery, that it is 'either 'principle,' or 'interest,' or 'accident,' or something or other, which determines men in the choice of a party?

'The leading federalists,' says the author, 'are gentlemen of fortune, talents, and education, the natural rulers of the country. The leaders of the democratic party, on the other hand, are, for the most part, what may be called politicians of fortune; adventurers, who follow politics as a profession. With them, politics are a primary, with the federalists, they are rather a secondary consideration.'

In the above, we have no lack either of misrepresentation or of ignorance. It is a misrepresentation to insinuate, that the anti-federalists are deficient 'in fortune, talents, and education,' and, that their only object is, to enrich themselves at the public cost. The loaves and fishes of office in America, do not hold out a sufficient bait to political adventurers, or what the writer calls 'politicians of fortune.' America is a country in which there are no sinecures to generate a murrain of political fortune-hunters. The ignorance of the writer is manifested in his oblique censure on those who 'follow politics as a profession,' and make it 'a primary consideration.' We will venture to aver, that if men wish to penetrate beyond the mere surface of political science, they must 'follow politics as a profession,' and make them an object of primary regard. Is not law followed as a profession? Is not physic followed as a profession? Is not divinity followed as a profession? Whence is this but that they may be more fully understood? But does not political science comprehend, or ought it not to comprehend, the knowledge

of every thing conducive to the social and civil well-being of man, to all the sources of his gratification, all the products of his industry, all his various occupations and pursuits, his situation in the most simple and in the most complex relations? And how is this knowledge to be fully obtained but by those who devote themselves to the acquisition, as to a profession, and make it an object of primary importance? One of the great evils in this country, is, that men do not sufficiently often embrace politics as a profession, but as an appendix to a profession, or as an occupation of trivial moment, which requires little study and only scanty information. Hence we have so few persons who are well and deeply versed in the science of politics and thoroughly acquainted with the interest of the state, both in its mighty aggregate, as well as in its minute details and diversified ramifications.

Hence our parliament often swarms with shallow and superficial politicians; and hence it is so rare to find men who are qualified to transact the business of the state with credit to themselves and with benefit to the country.

When this writer appears to censure the anti-federalists for making politics a *primary consideration*, is he ignorant, that, when a man devotes him to a study so intricate and multifarious as that which embraces the domestic and foreign interests of a great nation, he cannot obtain that proficiency in it which is necessary to enable him to benefit his country, unless he devotes himself to the pursuit with all his mind and all his heart? He who wishes to excel as a politician, must make politics a *primary consideration*; and must regard the great duties, which it involves, as paramount to all the views of personal gratification or emolument. The writer of this pamphlet perhaps thinks, that politics are such a simple study, and consist of so few particulars, that they may be known by intuition; and, that any man who can stand behind a counter and weigh a pound of plums or measure a yard of cloth, must possess sufficient capacity to sit at the helm of the state and direct the ark of a free constitution either through the sunshine or the storm.

The following will show the avidity with which political information is sought in America, and the eagerness with which it is diffused. The extract which we are going to produce, is tinged with the prejudices of the writer; but the truth, that political knowledge is deemed an object of high importance in the United States, may be seen through the misrepresentation.

'The press, which, in this country, is the guardian of freedom, in America, is the instrument of faction. Newspapers are there multiplied to an extent unknown in any other country. The avidity for news, creates a demand for them among all classes of the community; and the general diffusion of opulence enables all ranks to gratify this inclination. In the city of New York alone, which is not more populous than that of Edinburgh, there are published eight or nine daily papers. The most violent of these vehicles of intelligence, are, of course, in the service of democracy. They are often conducted with a spirit and animation, worthy of a better cause; and would be highly creditable to their authors, were they not disgraced by the gross and vulgar abuse, which they continually lavish on the British government and the federal party. The democratic papers, scattered over the union, propagate, to its farthest bounds, the principles and the prejudices of the faction; whose zeal for proselytism is displayed, perhaps, more remarkably in this particular, than in any other. Whenever a township, in the back settlements, appears sufficiently advanced to support a newspaper, a press is established for the dissemination of democratic tenets. Printing-presses are now at work on spots, where, twelve years ago, not a tree was cut down: and thus the indefatigable zeal of this industrious party, endeavours to secure the accession of tracts of country that remain to be cleared, and of citizens yet unborn.'

Amongst the causes which have contributed, though in an inferior degree, to excite a hostile disposition in the American government towards this country, the author mentions, as 'the most remarkable,' 'the total exclusion of hereditary power and dignity.' The writer might, with as much truth, have asserted, that the Americans hate us, because we have a metropolis, with three stone bridges over the Thames, as, because we have a constitution, in which there are three estates, two of which are hereditary. Demosthenes, if we remember right, says, that a despotic is naturally jealous of a free government, particularly if it be in its immediate vicinity. But, is it at all credible, that any bitter antipathy should be excited in the breasts of the Americans towards this country, because it possesses two or three hundred hereditary counsellors, who are placed at a distance of three thousand miles out of their sight? The Americans are a sober, wary, and calculating people, not very apt to conceive groundless jealousies, nor to cherish causeless resentments; but it is thoroughly contemptible to suppose, that they are hostile to the English nation, because the English constitution admits a house of lords.

We agree with the writer, that an hereditary possesses great advantages over an elective sovereignty. An hereditary sovereignty is particularly favourable to prevent ambitious feuds and to preserve the domestic tranquillity of nations. But, as the author was describing the republic of America, why should he attempt to disturb its repose by the lust of monarchical innovation? Does he know, that that distribution of power, that form of the executive and legislative, which is the preservation of a monarchy, would be the destruction of a republic? A monarchy is the best possible government for this country, where it has been long rooted in the habits and sentiments of the people; but if a republic be more approved in America, and be better adapted to the circumstances of the United States, let us not endeavour to excite the disaffection of the people to the form of polity under which they have been so happy and flourishing, notwithstanding the universality of the elective franchise and the brief term for which the different public functionaries are chosen by the people.

The following language is such as will not be much approved by the people of the United States, though it would, no doubt, be very acceptable in the longitude and latitude of Paris, where the same sentiment is often in the mouth of Napoleon.

'An hereditary sovereign is indebted for his honours and his wealth to the favour of no earthly being; he owes them to God and his *destiny*; and is responsible for the application of these blessings and for the exercise of the power which accompanies them only to his maker.' * * *

We have always been wont to consider the wealth of the sovereign as arising out of that of the people, and appropriated, not so much to the individual, as to the office, and designated not so much for private gratification as for the *public benefit*. In a well-constituted monarchy, the interest of the sovereign is identified with that of the people; but we suppose, that this writer, who has crossed the Atlantic, in order to have an opportunity of calumniating the Americans, imagines, that the interest of the people, instead of being one with that of the sovereign, is subordinate to his selfish pleasure and personal emolument.

The writer says, that an hereditary sovereign 'being, for the most part, descended of a long and illustrious line of ancestors, is naturally desirous to emulate the fame of his forefathers and perpetuate the honours of his race.' But is ambition an imitative principle? Is not a man, in

general, more desirous of acquiring celebrity for himself than of borrowing it from an elaborate resemblance to his ancestors? Hence, is not the natural tendency of an hereditary sovereignty rather to preserve a state tranquil, than to make it great? A freedom from internal feuds, and particularly those feuds which an elective sovereignty would engender, is certainly a much greater benefit to a state than could accrue from having a great warrior or enterprizing chieftain always at the helm. But does not history prove, that the tendency in sovereigns to degenerate from the virtue of their ancestors, is stronger than any tendency in their situation or circumstances to make them aspire to equal, or to surpass, the virtues or the talents of their ancestors? Hence the first founders of a dynasty are usually the greatest men of the race. If we were to examine the different dynasties from the reign of David to that of Charlemagne or of Peter the Great of Russia, would the inference be such as this writer seems anxious to support? But the tendency of sovereigns to fall below, rather than to rise above the average valour and talent of their ancestors, is perhaps a wise provision for the repose of the world. Who would wish any of the imperial successors of Napoleon (if the fruit of his loins be *destined* to wear the diadem), to exceed the mighty founder of the race in restless activity or inordinate ambition, in sagacity to plan or in vigour to execute?

When the author says, that an elective magistrate has not 'the high motive of illustrious lineage to incite him to virtuous and patriotic conduct,' he should have recollected, that ambition carries, in itself, the instinctive spur to noble deeds; and he might have called to mind the lines of Juvenal.

'Stemmata quid faciunt? quid prodest Pontice longo
Sanguine censeri,' &c. &c.

Nobility does not make virtue; but that, is a very good state of things, where virtue makes nobility.

The writer seems not much pleased with the well-known declaration of the Prince of Wales, that the royal authority is a *TRUST for the benefit of the people*. 'It is sometimes said,' says the writer, 'that the royal authority is a trust, and not a property. I maintain, that it is a property, in the strictest and most literal sense of the term.' If the 'royal authority' be, as this writer maintains, 'a property, in the strictest and most literal sense of the term,' that is an independent property not originating in any deed of trust, but in the *destiny* of the prince, then, we suppose,

that *the people are part of that property*; and what, then, becomes of their rights and liberties? Are they, as was once asserted, the mere bounty of the sovereign? Have they no existence except in the favour of the crown?

But enough of this writer, who appears to be but very superficially acquainted with the politics of America or with the general principles of liberty.

ART. II.—*Tales of the East: comprising the most popular Romances of Oriental Origin; and the best Imitations by European Authors; with New Translations, and additional Tales, never before published. To which is prefixed, an introductory Dissertation, containing an Account of each Work, and of its Author or Translator. By Henry Weber, Esq. 3 Vols. Large Octavo, Double Columns, price £3 18s. Boards. Edinburgh, Ballantyne; London, Longman, 1812.*

AFTER having so lately had occasion to lament a most extraordinary instance of mistaken talents, in Mr. Weber's Edition of the Dramatic Works of Ford, we feel pleasure in the opportunity which is now presented us of congratulating that gentleman on his return to a more accurate estimate of his own abilities. When the business of authorship is conducted on so extensive a scale as that undertaken by Mr. Weber, the public is rather deeply interested in his being possessed of at least so much self-knowledge as to be able with tolerable correctness, to ascertain

—————' Quid ferre recusent
Quid valeant humeri;'

in other words, that a gentleman may collect together a given number of old romances or eastern tales, with suitable preface and appendages, who is very ill qualified for the higher labours of original illustration or conjectural criticism.

The introduction to the present volumes, is the only part of their contents in which the editor has appeared '*in propria personâ*.' To this, therefore, we shall devote our attention, after premising, that the title-page holds out a false promise to the world. At least, this introduction neither lays claim to, nor have we been able to discover, any tales throughout the whole collection which have '*never before been published*.' The additional tales from

14 *Tales of the East: comprising the most popular*

M. Caussin de Perceval, are stated (we suppose, accurately), to be now, for the first time, *translated from the French*; and the same may be the case with the tale of Abdallah, the Son of Hanif, which we do not remember ever to have met with in English before, although that is not positively asserted. But the title-page expresses both 'new translations,' and 'additional tales, never before published.' The first, we admit; the second, we have been unable to find. We are inclined to suppose, therefore, that the title-page, at least, was the production of the bookseller's genius, not of Mr. Weber's. But it became that gentleman, for the sake of his own credit, to look into the matter.

The introduction is sensible and unassuming. Its author affects nothing of oriental learning, and always makes due acknowledgments to those scholars of whose labours he has availed himself. By their assistance, he has compiled, and reduced into a compendious and connected shape, just so much information respecting the nature and origin of each separate work and its author or translator as will satisfy the curiosity of general readers, for whose use only the publication can be at all intended.

It has not been one of the least amusing, or least profitable, labours of literary curiosity, to trace the connection between the popular tales of our forefathers and those oriental fictions from which a considerable proportion, at least, has been derived. The two most celebrated works of imagination which were transmitted to us from the east during the middle ages, are the fables of Pilpay, and the tale, or rather (as Mr. Weber terms it), the 'Tissue of Tales,' entitled, 'The Seven Wise Masters.' To one or other of these works, particularly the latter, may be confidently referred the origin of many of the best known productions of the French troubadours and Italian novellists. In the third volume of Mr. Ellis's *Metrical Romances*, all the information which Mr. Douce's laborious industry has collected on this subject, is to be found at large. To the same book, we are referred for that gentleman's ingenious abstract of another collection of tales of oriental origin, imported into Europe, probably about the time of the crusades, under the strange title of '*Alphonsus de Clericali Disciplinâ*,' into which, not only the authors of *Fabliaux*, but Boccaccio himself, appear to have dived deeply, and with considerable success.

The curious tale of '*Solomon and Marculphus*,' was first printed in Latin in 1488. It exists in the form of a

French Fabliau in MS. in the imperial library. It is in common circulation all over Germany at this day; *and was translated into English and printed by Pynson.* In Italy, it formed the ground-work of a romance, under the title of 'Bertoldo,' and became the father of a little family of romances; those of 'Bertoldino,' the son of Bertoldo, and 'Cacasenno,' the son of Bertoldino, being soon afterwards produced, written on the same foundation. These romances have been modernized and burlesqued of late years, and, in that state, are to be met with in the latest collections of Italian poets. For this information, we are indebted to Mr. Weber himself. We hope the whole of it is not so inaccurate as that part in which he speaks of the translation by Pynson. 'The Sayings or Proverbs of King Salomon, with the Answers of Marcolphus,' &c. which is the book of Pynson's here alluded to, is (as we find, on reference to Mr. Dibdin's Ames, Vol. II. p. 567), nothing more than a short and coarse dialogue in dispraise of the ladies, of which Mr. Douce expressly observes, that 'it differs entirely from the Latin work.' This is a specimen of the lamentable haste and slovenliness for which Mr. Weber is already so fatally distinguished, and which must so greatly detract from the value of all works in which the judgment and diligence of the editor are to be relied upon.

Nothing new occurs in Mr. Weber's observations respecting the manner in which 'the Europeans of the middle ages obtained access to these treasures of oriental literature.' The crusades are probably to be ranked among the most easy and familiar channels by which these treasures were conveyed to us; and it seems reasonable to infer, that the French Fabliaux were the earliest imitations, and, that the Italian novels were derived from oriental sources only through the medium of those productions. Those works of fiction, popularly denominated, 'Fairy Tales,' appear to have been entirely of different, and, indeed, of modern, origin. Some curious information, not generally known, is here communicated respecting their first introduction into *fashionable life* during the latter part of the reign of Louis the Fourteenth. But as they have no farther connection with the subject now before us, than, as Mr. Weber observes, that we probably owe the translation of the Arabian Nights to the popularity which they enjoyed, we shall not enter on the subject, but proceed to the editor's enumeration of the works contained in his compilation.

I. The first series of tales in this collection, is 'The Arabian Nights' Entertainments,' of which we have so lately had occasion to take some notice (see our review of Dr. Scott's late edition), that little remains to be said at present. The date of the original compilation is conjecturally fixed by Mr. Hole (in his 'Remarks on the Arabian Nights,' &c.) at the close of the 15th century, and Dr. Scott appears to agree with him in the probability of this conjecture.* The additional tales given to the public by Dr. Scott, are not re-published in this collection; but those which were published by M. Caussin de Perceval, Arabic professor at Paris, in his edition of Galland, 1806, are now translated, and, (strangely enough, annexed not to the tales to which they belong, but inserted at the end of the second volume, after those avowed modern productions, 'The Oriental Tales,' and 'Nourjahad.' This defect of arrangement, is another instance of the editorial slovenliness we have such continual reason to complain of. These additional tales are not all of equal merit. The second, entitled, 'The History of Alaeddin,' is, however, highly entertaining, and (as the authenticity of them does not appear to be matter of doubt), in one particular extremely curious. We have seen many pictures of the lion by man, but never of man by the lion. Our western romances are full of lies respecting the Turks and Saracens; but we never before (to our remembrance), saw a romance of eastern origin in which our customary paintings are reversed. The hero of this tale is kidnapped by an European merchant, and conveyed to Genoa, where he is reserved (out of forty or fifty of his companions, who are put to death in his presence), for the service of a convent. He afterwards converts the daughter of the *King of Genoa* to the true faith, espouses her, slays her father and brother, plays the devil to pay among all his subjects, and, in short,

* On the authority of an obscure note, found in the third volume of M. Galland's MS. M. Caussin de Perceval has satisfied himself, that the work was not compiled before the middle of the 16th century. Mr. Weber justly observes, that 'this is giving too much weight to a note, probably written by an ignorant Turk, living in one of the out-posts of the empire, who, obtaining a sight of a MS. perhaps transcribed shortly before, concluded the author to be his contemporary.' As a confirmation of Mr. Weber's supposition, we have been credibly informed, that a certain nobleman (who shall be nameless), on occasion of the late re-publication of 'Prince's Worthies of Devon,' addressed a letter to 'The Reverend Mr. Prince, Vicar of Berry-Pomeroy,' supposing him to be still alive, and requesting the insertion of some genealogical matter relating to his own family. An unknown Turk of the 16th century, may well be supposed as ignorant as an English peer of the 19th.—Rev.

takes ample vengeance for all the murders ever committed in the seraglios of the east by the 'four noble apprentices of London,' or any of their prototypes or followers in the romances of chivalry. Our readers will be amused by an extract from this part of the story, which will serve for an agreeable break to the dulness of our bibliographical sketch.

'The king of that country, learning the arrival of the ship, went on board with his guards, and asked, if he had had a prosperous voyage. Very prosperous, replied the captain; I have captured a merchant vessel, with forty-one Mussulmen on board. The king ordered them to be landed; they were chained two by two, and conducted through a part of the city to the divan, followed by the king on horseback, accompanied by the captain and his principal courtiers. The king being seated on his throne, and having placed the captain by his side, on a chair somewhat lower, ordered the poor Mussulmen to advance, and asked the first who advanced, from whence he came. He had scarcely answered, that he came from Alexandria, when the king made a sign to the executioner, who struck off his head. The second, the third, and the rest, to the fortieth, having given the same answer, underwent the same fate. No one remained but Alaeddin, who, having witnessed the fate of his companions, deplored their common misfortune, and waited his turn, praying God to have compassion on him. It is thy own fault, he said, within himself; in what a cursed trap hast thou suffered thyself to be caught! From what country art thou, Mussulman? asked the king, with a tone of severity. From Alexandria. Headsman, do your office. The executioner had already raised his arm, and was about to let it fall on the head of Alaeddin, when an old female devotee suddenly advanced to the foot of the throne, and, addressing the king, who, with the rest of the assembly, had risen to do her honour, said, Prince, have I not asked you to remember the convent, and to reserve one or two of the prisoners, on the captain's return for the service of the church? You come rather too late, mother, said the king; however, as one of them is left alive, you may dispose of him as you please. The devotee turning towards Alaeddin, asked him, if he would undertake the service of the church; adding, that in case of his refusal, she would leave him to suffer the same fate as his companions. Alaeddin accepted of her proposal, and left the court with her.

'She conducted him to the church, and on their arrival under the porch, he demanded to know what kind of service would be expected from him. At the dawn of day, she said, you must conduct five mules to the neighbouring forest, and having cut down and split some dry wood, you must load them with it, and bring it to the kitchen of the convent. Then you will take the

mats and carpets, and brush and beat them ; and after having swept and scrubbed the floor of the church and the steps of the altar, you will lay down the carpets, and re-place the mats as they were before. After that, you will sift two bushels of wheat, and having ground them, knead the flour into small loaves for the devotees of the convent ; after that, you must shell four-and-twenty bushels of lentils, and make them boil ; fill four tubs of water, and pour it into the three hundred and sixty stone-troughs in the court. When you have done this, you must clean the glasses of the lamps, replenish them with oil, and take great care to light them at the first stroke of the clock ; then you prepare three hundred and sixty-six dishes, into which you slice the small loaves, and pour the lentil-broth over it, and carry one dish to each devotee and priest of the convent. Then—Oh, madam, cried Alaeddin, interrupting her, rather lead me back to the king, and let him order me to be executed. Assure yourself, said the old devotee, that every thing will go well, if you do your duty punctually, and you will not repent of entering our service ; but should you, on the other hand, be negligent, I shall be forced to deliver you again to the king, who will immediately order you to death. The old devotee having left him for a moment, Alaeddin seated himself in a corner, and began to reflect on his unfortunate situation. On her return, she asked Alaeddin angrily, why he had not executed what she had given him directions to do. Alas, madam, he replied, if I had a hundred arms, I could not possibly do all you exacted from me ! For what have I brought you hither, lazy fellow ? said the old woman. Was it not to do every thing I order ? Then giving him a copper staff, with a cross at the end, she said, in a somewhat milder tone, Take this staff, my son, and if you meet the wali of this city, stop him, and say, I require you, for the service of the church, to take these mules and load them with dry wood in the forest. If he makes any resistance, kill him on the spot, without fearing any thing ; for I will take the consequence on myself. If you encounter the grand vizier, strike the ground before his horse with this staff, and say, I summon you, in the name of the Messias, to do what the service of the church requires. In this manner, you will oblige him to sift the wheat, to grind it, to bolt the flour, to knead it, and to make the small loaves ; and whoever refuses to obey your order, kill him on the spot, and fear nothing ; I will take all on myself.

Alaeddin did not fail to profit by this advice in the morning. None to whom he addressed his demands, dared to refuse them ; and, in this manner, he was disburthened of his most arduous tasks. Seventeen years he passed in this manner, constraining, at his pleasure, the rich and poor, to do the service of the abbey.

The liberties which Galland took with the original MSS.

being principally confined to sins of omission and abridgment, have called down on his head, very unjustly, the severe reprehensions of those who were less acquainted than himself with the real merits of the work he had undertaken to give to the public. Dr. Scott has, we think, effectually vindicated him from all reproach on this ground; but we need not now repeat the arguments on either side. This 'learned orientalist' was (as we are here informed), born of poor parents at a village in Picardy, in 1646; was early placed at the college of Noyon, and afterwards taken under the protection of Du Plessis, then vice-president of the Royal College at Paris, where, being accomplished in the eastern languages, he was appointed to accompany M. Nointel on his embassy (we take it for granted), to Constantinople.* We need not follow him through his other public employments to the time of his death, which happened in 1715. 'His works are very numerous, and in high esteem. Among others, he left a translation of the Koran behind him in MS.' It is not said when his 'Arabian Nights' first made their public appearance in France; which must have been very early in the last century, if not before its commencement. Of the whole collection, the stories of Zeyn Alasnam, Cododad, and the Princess of Dergabar, are the only ones, the authenticity of which can be called in question; and those were, 'in a manner, disowned by Galland' himself. 'Some of the most remarkable coincidences between the tales in the Arabian Nights and those which have been long known in Europe,' are noticed by Mr. Weber, who has added to Mr. Hole's Illustrations of Sindbad, a curious instance of resemblance in a German romance composed by Henry of Veldeck about 1186, under the title of 'Duke Ernest of Bavaria,' an abstract of which, is contained in Mr. Weber's 'Metrical Romances.'

We shall now proceed to enumerate much more briefly the remaining contents of these volumes.

II. The continuation, published under the title of 'The New Arabian Nights,' appeared first in 1788, and was received with a doubt and distrust almost amounting to positive rejection of all claims of authenticity. M. Cazotte, who introduced them to the public, was well known as the

* With absurd inaccuracy, it is stated in our text, that 'M. Nointel was sent as ambassador to Paris.' Yet the only errata noticed at the end of the introduction, are, Vol. 2, p. 223: for hussars, read ushers. Vol. 3, p. 197: for one Cachemirienne, read, a woman of Cachemir.

author of several works of fancy, and was therefore peculiarly ill qualified to give an impression of truth to that which, in itself, wore so much the appearance of fiction. We have not room at present to enter on the history of this production or of the controversy to which it gave rise; and shall only add, that, notwithstanding the uncertainty which attended its birth, the authenticity of the greater part of the stories contained in it, has now been ascertained beyond the reach of contest, and that of the remainder may, upon the whole, be reasonably inferred. They have, however, received more colouring than those of Galland from the hands of the translator. Some of them are very entertaining. That of the magician, Maugraby, is distinguished by a flow of fancy remarkable even for an oriental production. To say, however, that 'in point of variety and power of incident, it has no superior in any work of imagination whatever,' is a tirade which savours not a little of the indiscreet zeal of a commentator, and reminds us of the gentleman who prefers '*Master John Ford*' to Shakspeare!

III. '*The Persian Tales*,' translated (as well as the Turkish tales afterwards noticed), by M. Petit de la Croix, who died in 1695. Many of these tales are excellent; but we need say no more on a subject so familiar to all readers of romance. Their authenticity is not disputed.

IV. '*The Persian Tales of Inatulla*,' translated by Colonel Dow; undoubtedly authentic; but greatly altered and disfigured by the freedoms which the translator has taken with his original. Colonel Dow's translation, which is here re-printed, breaks off abruptly. It has since been completed by Dr. Scott, or, rather, that learned orientalist has re-translated the former portion, and added a translation of the remainder, with strict fidelity to the original. The same reason, probably, which prevented the publication of Dr. Scott's additional Arabian Nights in these volumes, and which is obvious enough, has caused the compiler to content himself with re-printing the colonel's incomplete work only. We cannot but think, that it would have been better to omit it altogether.

V. '*The Oriental Tales*,' published by the Comte de Caylus in 1749, said, in the preface, to be translated from MSS. in the Royal Library, and probably founded, in the whole; or, in great part, on oriental originals.

VI. Mrs. Sheridan's '*Nourjahad*.'

VII. '*The Turkish Tales*,' by M. Petit de la Croix, unquestionably authentic.

VIII, IX, X. 'The Tartarian,' 'The Chinese,' and 'The Mogul Tales,' all written by the same author, Thomas Simon Gueulette, who was also the author of several other entertaining works of imagination. For a few of these tales, the author is indebted, in part, to eastern fictions; but the far greater part, are entirely original, and not one of them is to be considered in the light of a translation.

XI. 'The Tales of the Genii,' which, though stated in the title-page to have been translated from the Persian 'by Sir Charles Morell, formerly ambassador to the Great Mogul from the British settlements in India,' have never been looked upon as authentic, and are now 'generally believed to have been the work of the editor, James Ridley.' The tale of 'The Enchanters,' Mr. W. informs us, is, notwithstanding, asserted by orientalists to have been founded on traditions current in Hindostan.

XII. 'The History of Abdallah, the Son of Hanif,' which has no pretension whatever to oriental origin, and (as far as we can judge from a rapid glance over its contents), perhaps more fitly to be ranged among fairy tales than in the present collection. It appeared in 1713, 'and has been attributed to M. de Bignon, a young Abbé, and a relation of the Chancellor of France.' As we have said above, we are ignorant whether this work has appeared before in an English translation; but it does not seem to us calculated to add much value to the collection.

This distribution, as our readers will see, is made without any pretension to critical arrangement. The Arabian Nights, with the addition and continuation, the Persian, and the Turkish, tales, and those of Inatulla, ought unquestionably to have preceded all the others, as being of eastern origin; the remainder should have been contained in a subsequent supplementary volume, and their precedence assigned according to the date of their composition. But this would have been a degree of attention to editorial neatness not to be expected from Mr. Weber; and we have now only to say, that the compilation, such as it is, is likely to be popular, as containing, within a moderate compass, a number of works which every lover of romance would wish to possess, and several of which are now difficult to be procured.

ART. III.—*Particularités et Observations sur les Ministres des Finances de France les plus célèbres, depuis 1660 jusqu'en 1791.* A Londres: Chez Dulau et Co. Soho-Square, 1812, 8vo.

ON opening this work the first thing which struck us was an epistle dedicatory to the manes of William Pitt. This compliment is said to be paid to the departed shade of that gentleman, because he carried the *science of finance* farther than any of his predecessors. If the author had said that he taxed the people of this country to a greater amount than had ever been done by any of the ministers that went before him, and that he left but little to do in this way by those who came after him, he would have stated what would have been strictly true, and what few even of those, who are most captious, would be disposed to controvert. But, when the writer panegyricizes Mr. Pitt for having enlarged the boundaries of financial *science*, we must confess ourselves ignorant of his deserts. What *new principle* of finance did Mr. Pitt disclose? What *truth* in political economy did he make known, which was not known before?

There are different modes of estimating financial ability; but, perhaps, the following may suffice, which is the mere suggestion of common sense without any mixture of subtlety or refinement. As far as finance is confined to the different methods of taxation, he appears to be an able financier, who can raise a tax of any given amount with the smallest expence and the greatest advantage; or, in other words, with most profit to the government for whose use the tax is designed, and the least loss to the public, by whom it is paid. If, for instance, a tax were wanted to the amount of a million, we should think him a better financier, who should raise this sum at the expense of twenty-five thousand pounds, than him who could not procure it to be collected under fifty thousand, provided the tax itself were not otherwise more oppressive in the one case than in the other. Though we cannot call any tax good in itself, yet it may be comparatively good. We should call that a good tax, which is not felt as more exclusively onerous by any particular class of persons, but is so equally distributed, that the pressure being, proportionally, equally great on all, is invidiously felt by none. A tax may be represented under the image of a weight which a whole nation has to bear; but if this

weight, instead of being unequally or partially divided, is distributed in separate particles amongst individuals, in the ratio of their strength to sustain it, every man may carry his share of the burthen without walking less erect than he did before. A great mass of taxation may be imposed without any dissatisfaction, and endured without serious inconvenience, where it is proportionably distributed. Nothing adds so much to the weight of taxation as a sense of its injustice; and nothing can so effectually prevent this feeling of injustice in the operation of a tax as its impartial distribution. All men have a natural feeling of complacency in the contemplation of what is equitable, even though it may be the equity of a measure by which they experience a diminution of enjoyment.

All taxes make some addition to the number of unproductive labourers; or of persons who do not reproduce the whole, or any part, of the value which they consume, who are a mere *pondus iners*, a sluggish weight upon the earth, who make no addition to the sum either of pleasure or of usefulness. How many did Mr. Pitt add to the number of unproductive Englishmen, or of drones and mere drones in the social hive? Shall we agree to adopt this as the scale by which to measure his financial capacity; or, in other words, the degree of his merit as a taxmonger? If we resort to this mode of estimating his qualifications, we fear that, with all our fondness for his memory, as the pilot who weathered the storm, we shall be forced to assign him only a low niche in that part of the temple of fame, which is allotted to eminent financiers. We know that there are some persons, who would willingly canonize his memory; and the author of this work seems to think him worthy the first place in the calendar of financial saints.

The author commends Mr. Pitt for the imposition of the income-tax, and for the stoppage of the payments in specie at the Bank. We were a little surprised to find this last proceeding, which was the most unfortunate of all the measures of his long administration, and which merits the utmost severity of censure, made the topic of exaggerated praise. The manner in which the author speaks of this exhibition of financial skill, is not a little extraordinary.

‘Le banque qui est le caissier de l’état, s’est elle trouvée dans l’impossibilité de payer en espèces relles? elle a été par une *sagacité subtile* autorisée à payer en billets, sans qu’ils soyent déclarés monnoie nationale; et cependant sans que le

creancier puisse exercer une contrainte personnelle, s'il s'est refusé à prendre ces billets pour valeur.'

How the passing an act of parliament to exempt a company of merchants from the payment of their debts, and to authorize them to issue notes to an indefinite extent, which they were released from the obligation of paying except in other notes, can be justly panegyricized as a proof of statesman-like sagacity, we cannot discern; but perhaps we may entertain very erroneous ideas of statesman-like qualifications.

M. Monthion, whom we understand to be the author of this work, appears to design it as a sort of critical sketch of the different ministers of finance in France from the year 1660 to 1791; or from the period, when Louis XIV. emerged from a state of pupillage, to that of the revolution which subverted the financial system as well as the other institutions of the monarchy. In this long interval, only nine financiers or tax-mongers are found whom M. Monthion has thought worthy of his notice; Colbert, Desmarets, Law, Machaut, Silhouette, Terrai, Turgot, Necker, (in both his administrations) and Calonne. Before the author proceeds to discuss the different merits of these gentlemen, he makes some remarks, in his introduction, on the administration of Sully. When Sully was called to the administration of the French finances, they are said to have been in a worse state than they have ever since been. This great minister introduced something like order and method into the collection and management of the public revenues. But his rigor appears to have been sometimes so excessive, that it is difficult to reconcile it to the ideas of justice. The following anecdote is related to this purpose.

In the war with the Duke of Savoy, Sully entered into a contract with some carriers to convey to Lyons a great number of articles, of which he specified the weight, but did not indicate the quality. When these articles were delivered to the carriers, they were not a little surprised to find, that, instead of merchandize which they expected, they were pieces of heavy ordnance which they could not take in their vehicles. They wished, of course, to set aside the bargain; but were obliged to complete it by the authority of the minister; who boasts of having practised this imposition on the poor '*voituriers*.'

France had twelve ministers of finance between Sully and Colbert, none of whom merit a place amongst the benefactors of their country. Amongst the financiers, whom

M. Monthion has more particularly selected for the object of his remarks, the man, who had more ability combined with more virtue than all the rest, was M. Colbert. The great object of M. Colbert, and that which he appears to have had nearest his heart during his whole administration, was the diminution of the public burthens. Notwithstanding the long and expensive wars which he had to support, and the pomp and prodigality of the crown, for which he had to find funds, his wise and temperate policy prevented an immoderate increase of the public debt. For the debt which, on his accession to the ministry, amounted to fifty-two millions, was, at his death, only thirty-two millions. M. Colbert always wished the monarch to consider every tax, which was paid into the treasury, as representing so much of the toil and sweat of the people. If every sovereign would bear this in mind, it would, where there is any thing like an impression of duty upon the conscience, or a sentiment of humanity in the heart, check the propensity to wanton parade and idle extravagance, which are both cruel and unjust in the chiefs of nations. In the employment of public money, utility ought to furnish the great measure of expense; for, where this measure is disregarded, and any other more capricious and variable rule is adopted, the most mischievous consequences must be the result. As far as utility is made the measure of public expense, no inhumanity, no oppression will mark the proceeding of the ministers of finance; for public utility will never be found at variance with the general interests of justice and humanity.

M. Colbert endeavoured, like an honest man, and sometimes with more probity than prudence, to check the unfortunate propensity of Louis XIV. to the vain ostentation of exterior magnificence. He inculcated this maxim, that it is right to save even five *sous* in things which are not necessary; and not to regard the expenditure of millions where the real good of the nation, which is the true glory of the monarch, is concerned.

‘I declare to your majesty,’ said Colbert, ‘that, for my part, the expenditure of three thousand *livres* on a useless feast excites in me a feeling of inexpressible repugnance; though if the interest of the nation called for the expenditure of millions of gold, I would willingly part with every shilling I had; I would pledge my wife and children, and go barefoot all my life, rather than not procure it if it were necessary.’

This is the true language of good sense operating on the temperament of ardent patriotism.

France is indebted for some of her finest buildings to the administration of Colbert. He thought that public buildings presented a just criterion of the grandeur and genius of princes. Though M. Colbert appears to have bestowed too much favour on the establishment of exclusive companies, yet, notwithstanding his errors in this and other respects, M. Monthion says that no minister rendered more essential service to commerce, by the general arrangements and spirit of his administration.

At a period when the duty of toleration was very imperfectly understood, and when Louis XIV. as his subsequent proceedings proved, was not indisposed to the persecution of opinions which were adverse to his own, M. Colbert had the wisdom and the courage to protect the Hugonots in the profession of a faith in opposition to the established creed. Madame de Maintenon in one of her letters, said of Colbert, that he was absorbed in his finances, and hardly ever thought of religion, yet he appears to have been of a very religious turn of mind, though he had too much good sense to believe that the cause of piety could be promoted by the practice of intolerance.

M. Colbert, as the author remarks, was not one of those men, whose superiority seems the effect of inspiration without the aid of study, experience, and meditation. His conceptions were sluggish, and the intellectual eminence, to which he attained, was the effect of habitual study and indefatigable perseverance. He renounced all pleasures and even all repose beyond what the imbecility of human nature required. When he wished to learn Latin, and could find no spare interval for this study, he took a scholar with him in his coach, whom he employed to give him lessons in that language. He exacted from all the subordinate persons in his office the same assiduity which he practised himself.

‘He obliged all his clerks to repair to their desks by half after five in the morning, where he detained them till half after one, when he allowed them an hour and a half for dinner; and he sometimes kept them in the office from three till eleven at night. Thus there were some days, when they laboured for sixteen hours out of twenty-four. M. Desmarets, his nephew, who regularly transacted business with him at seven in the morning, both in winter and summer, on one occasion did not

make his appearance at St. Germain till a quarter past seven. Without speaking a word, M. Colbert led him to the clock and shewed him the hour. M. Desmarets said, my dear uncle, I was at a ball at the castle last night, which lasted till a very late hour; and the porters kept me waiting a quarter of an hour, before I could get them out of bed. You had nothing to do, says M. Colbert, but to have presented yourself at the gate a quarter of an hour sooner; and, though you would have had to wait, you would have come here in time.'

The death of M. Colbert is said to have been accelerated by a reprimand which he received from Louis XIV. which preyed upon his sensibility, and embittered his dying hour. The preponderance, which Colbert had in the ministry, was weakened by that of Louvois, who obtained the ascendant in the cabinet by flattering the passion of the monarch for war; and, of course, caused Colbert, whose counsels were more pacific, to lose his influence over the royal mind. On one occasion when Colbert was laying before Louis an account of the charge of some iron railing in the palace of Versailles, the king intimated that it was more than it ought to be; and

'after some very disagreeable remarks, said, 'there must be some imposition in this.' M. Colbert replied, 'I flatter myself, Sire, that at least your majesty does not mean to involve me in this accusation.' No, said the king, 'but you ought to have paid more attention to it,' and he added, ' (alluding to the economy of Louvois, the rival of Colbert) 'if you wish to know what economy is, go into Flanders and you will see at what a cheap rate the fortifications have been constructed in the conquered places.'

This speech, which appeared to institute an invidious comparison between Colbert and his rival Louvois, operated like a thunder-stroke on the experienced and faithful, but too sensitive financier.

'M. Colbert, after transacting business with the king for the last time, when he had been so unkindly treated, was seized with the illness, of which he died. His last words, speaking of the king, were, 'If I had been as diligent in the service of God, as I have in that of this man, I should have done twice as much as would have procured my salvation; and now I do not know what will become of me.' When the king was informed of his sickness, he sent one of his gentlemen to visit him, who, at the same time, was the bearer of a letter from his majesty. The family of M. Colbert had great difficulty in persuading him to receive this messenger. 'I wish not,' said M. Colbert, 'to hear any more about the king, at least for the present, let him only leave me at peace.' It was not without a good deal of

management that they could prevail on him to let the gentleman come into his apartment, and that on the condition that he should stay only a short time. When he approached his bed, M. Colbert pretended to be asleep, and did not speak a word. Nor could he be induced to open the letter; and his family excused this want of respect, which appeared unpardonable, by alleging that he wished not to have his thoughts diverted from the business of his salvation.'

After passing over what M. Monthion has said of M. Desmarests, M. Law, M. de Machaut, M. de Silhouette, M. l'Abbé Terrai, we come to M. Turgot, who was one of the few men, in whom ambition was a virtue. He sought the possession of power not for any sinister purposes, but as the mere instrument of beneficence. His ruling passion was a desire to promote the happiness of his fellow creatures. Turgot was first recommended to the notice of the king by M. de Maurepas, whose jealousy he afterwards excited by an indiscreet disclosure of some complimentary expressions which had been employed by Louis in one of his letters to Turgot. '*Il n'y a que vous et moi, qui aimions le peuple.*' You and I are the only persons who have any affection for the people. When these words were told to M. de Maurepas, they strongly excited his solicitude lest Turgot should supplant him in the confidence of his sovereign. He determined to watch a favourable opportunity for his overthrow, which he thought that Turgot would soon present by the temerity of his measures. When these measures had excited the general opposition of the council, as the king himself had witnessed, M. de Maurepas found it easy to weaken the enthusiastic regard of the monarch for the metaphysical economist. With the happy faculty of ridicule which he possessed, M. de Maurepas represented the projects of Turgot as chimerical and absurd. M. Turgot was in the habit of reading memoirs to the sovereign, to elucidate the principles of the measures which he advised, and deeply to imbue his majesty with the favourite articles of his political creed. The last time Turgot transacted business with Louis XVI. he proposed to read a new lecture to his majesty. What! still another memoir! (*encore une memoire!*) said the king. Louis heard this memoir with disgust, and when Turgot had finished, he said, is this all? (*est ce tout?*) Yes, Sire, said Turgot. So much the better (*tant mieux*) said the sovereign, and walked away. Turgot, who was better read in the abstractions of metaphysics, than in the concrete forms of

the human physiognomy, thought that this was an evanescent sensation of dissatisfaction or caprice, rather than the feeling of established antipathy. But the philosopher soon discovered his mistake; for, about two hours after this interview, he received a letter, requiring him to resign his office. This was a very unexpected blow to the minister, to whom the king had written but a few months before, '*Il n'y a que vous et moi, qui aimions le peuple.*'

Though the first administration of Necker preceded that of M. de Calonne, we shall reserve our remarks on the former for the conclusion of this article; and shall previously present the reader with some extracts from M. Monthion's characteristic portraiture of M. de Calonne, which we shall give in the original, as furnishing a better specimen of the ability and discrimination of the writer.

'Qu'on se represente un homme grand, assez bien fait, l'air leste, le visage n'étant pas sans agrément, une figure mobile, et de moment en moment changeant d'expression; un regard fin et perçant, mais marquant et inspirant de la méfiance; un rire moins gai que malin et caustique: voilà l'extérieur de M. de Calonne.

'La vivacité d'un jeune colonel; l'étourderie d'un écolier; l'élégance d'un homme à bonnes fortunes; une coquetterie ridicule dans tout autre qu'une jolie femme; l'importance d'un homme en place; le pédantisme de la magistrature; quelques gaucheries d'un provincial: voilà les manières de M. de Calonne. Les bons mots d'un homme d'esprit; la finesse et la politesse d'un courtisan; l'astuce d'un intrigant; de la facilité, de la grâce dans l'élocution, quelquefois de la force; des phrases plus brillantes que solides, et peu de suite dans la conversation: voilà le ton de M. de Calonne.

'Une grande rapidité de conception; une grande finesse dans la distinction des nuances; mais inaptitude à la méditation, la force de s'élever à de grandes idées, sans toutefois les combiner et en apprécier les résultats: voilà le genre et la mesure de l'esprit de M. de Calonne.

'Une âme sensible sans être tendre, plus susceptible d'émotion que de passion; l'ambition des grandes places pour être en spectacle; le projet de grandes entreprises, non dans la vue de servir la patrie et l'humanité, mais d'acquérir de la célébrité; une avidité pour l'argent, qui n'admettait pas une très-grande rigidité dans le choix des moyens d'acquérir, mais que communément n'avoit d'objet que l'obtention des jouissances du moment; de la prodigalité sans générosité; la réunion de tous les goûts, l'amour des femmes, de la bonne chère, du jeu, des spectacles, des fêtes, de tout genre de plaisirs; des affections vives et d'une forte explosion, mais peu durables; de l'engoue-

ment dans les désirs, de l'emportement dans la colère ; peu de constance dans l'amitié, moins encore dans la haine ; des germes de vertu et de vices : voilà les sentimens de M. de Calonne.'

M. de Monthion relates the following anecdote of Calonne, which seems to indicate that he had a stronger passion for gaming than for gallantry.

'On his first marriage he kept his wedding day at the house of one of his relations. In the evening M. de Calonne had sat down to a party at play. When it became time to retire, many intimations were given him, but without effect. At last he was directly told that it was time to depart. He begged to be indulged with a short delay ; which was no sooner past than he repeated the same request over and over again. At last the mother of the bride insisted on his going home, when he begged her to step into his coach with her daughter, and he would instantly follow her ; but he forgot his promise, and at last the family were actually obliged to force him out of the room into the carriage, where he found his bride dissolved in tears by this early exhibition of neglect.'

The administration of Necker, though once the theme of enthusiastic praise, was, upon the whole, very adverse to the interest of France, as it precipitated the revolution. Necker possessed all the adroitness of a banker in borrowing money, but he was not equally sedulous in providing sufficient means for paying the interest of his loans. The vanity of Necker, which was his predominant passion, made him as eager for an ephemeral popularity as any young lady, on her first appearance in a ball-room, is to captivate all eyes and set all hearts in a blaze. This passion for popularity rendered Necker unwilling to forego its fugitive enjoyment by the imposition of new and productive taxes which might have excited the sentiment of aversion or disgust. Hence, by borrowing money, without, at the same time, establishing the proper funds for paying the interest, he contributed, in no small degree, to occasion the deficit, which was one of the proximate causes of the revolution.

The basis of his (Necker's) character, says M. Monthion, 'was a self-love, which exceeded the ordinary measure of human vanity.' This sentiment, which was the elementary principle of his other qualities, was beheld distinctly operative in all he said, did, or wrote. To translate a strong expression of M. Monthion, it transpired through every pore. In the most important transactions of his political life, the dimensions of his own self-importance seemed sufficiently great to fill the canvass without rivalry or participation. His dear *self* was the

prominent object of all that his *self* did; and even when he took up the pen, the author was always more seen than the work. His egotism always shewed itself in his prodigality of phrase. He was very parsimonious in his praise of others, lest it should diminish his own; unless those whom he praised, were his admiring devotees; and, then, he was not sparing of eulogies which he knew would be reflected on himself.

M. Monthion, we think, very truly intimates that the sensibility of Necker was confined to humanity in the gross, but that he had none for individuals. His passion for celebrity was too vast to leave room for any other sentiment; and, if his wife and his daughter were the objects of his tenderness, it was because they served as satellites in the sphere of his egotism.

M. Necker was not versed in the principles of political economy beyond what he could acquire in the routine of a banking house. As his financial notions were not much more expanded than those of a banker's clerk, so his political notions were formed on the contracted scale of the institutions, which he had beheld in the petty republic of Geneva. He had but a very superficial acquaintance with the political situation of other countries, and with the general interests of Europe.

When it was first proposed to M. de Maurepas to confide to M. Necker the administration of the finances, he said,

‘ Necker is not at all fit for this place. Necker is a writer, who will wish to govern by phrases. Necker is a banker, and his only mirror of national prosperity will be in the state of the public funds. Necker is a republican, and he will strive to republicanize us. Necker is a Genevese, and he will see nothing but Geneva in the kingdom of France.’ ‘ When Necker had made striking exhibitions of his financial skill, and had established the provincial administrations, M. de Machaut said of him, ‘ This man is an excellent banker, but he will never be a statesman.’

M. Necker, who had been the ephemeral idol of the French in the first dawn of the revolution, soon experienced a great change in the public sentiment of his ministerial capacity. The national assembly, which he had so essentially contributed to convoke, had too much vanity of their own to make their proceedings subservient to his. He soon fell, like a phantom, from the exalted sphere, to which he appeared blown by the breath of popular applause, into a state of absolute insignificance.

‘When he affected in one of his appearances before the assembly to descant on his virtue, he became the object of ridicule. He ventured to speak of his wife, and bursts of laughter resounded in the hall. Mortified to the soul by the opposition and humiliations which he experienced, the assembly beheld him dissolved in tears; but this effusion of his sensibility was regarded only as the effect of imbecility and indecision.’

Necker had neither energy to controul, nor skill to direct the revolutionary storm. He was a great man in the cabinet of the prince, which seldom witnessed the presence of any thing beyond mediocrity of talents; but he was found to possess only a dwarfish capacity when the revolutionary torrent, throwing down all the barriers which separated the different orders of the state, let loose the whole intellectual strength of the kingdom to contend for the direction of the helm.

M. Monthion says, that, in his first ministry, M. Necker evinced great ability in managing the subtle and elastic force of public credit, which appeared, for a time, to increase by the increased pressure which it had to sustain. He made larger loans than had been procured before, and at a lower interest; and ‘the war was supported without taxes by an exertion of ministerial dexterity which had no parallel in France.’

M. Necker displayed most ability in pecuniary expedients, or what would vulgarly be called *the art of raising the wind*; but he does not appear to have been well-grounded in those principles of finance, without a knowledge of which no man can effectually promote the wealth of nations. In this respect M. Necker was deficient both in knowledge and capacity. But his vanity never led him so much astray as when it seduced him to believe that he possessed a capacity, not only to manage the revenues of a nation, but to preside over its political administration.

When M. Necker, after having quitted France, was brought back to the country and to the cabinet by the acclamations of the French people, the splendour of the triumph so dazzled his vanity as to cause him to assume an air of arrogance and superiority, which were very unbecoming his character, and calculated only to excite disgust. The following is an instance of this. ‘On his arrival at Versailles he went to pay his devoirs to the queen, when, without any previous ceremony of asking permission, he took her hand and kissed it.’ This impertinent familiarity made this unfortunate princess feel that the august reserve, by which royalty ought to be fortified,

had vanished, and that the throne was verging to its fall. In the following M. Monthion appears to have painted the Genevese financier to the life.

“ Son corps était une masse grande et lourde, qui n'avait ni ensemble, ni vigueur ; sa constitution était faible, et il y avait même quelque dérangement dans son organisation ; car son cerveau était dans une fermentation, qu'il ne pouvait calmer, qu'en se faisant jeter tous les matins une grande quantité d'eau froide sur la tête ; et une faim continuelle l'obligeait à manger beaucoup, souvent, et hors de ses repas.

“ Il avait un maintien gêné, désordonné, sans grâces, et jamais il n'en manquait plus, que quand il voulait s'en donner ; on ne trouvait point en lui un certain air de noblesse, qui, dans tous les rangs, est l'expression naturelle du sentiment qu'a de lui-même un homme d'un grande caractère. Quand il a été en place, quelquefois il a voulu affecter de la dignité. Mais ce n'était qu'une morgue ministérielle plus déplaisante, plus offensante, que l'insolence polie d'un ministre homme du monde.

“ Ses mouvemens étaient inégaux, brusques, forcés ; il portait la tête fort élevée et même renversée, et il y avait de l'affectation dans cette contenance ; car le degré de renversement de sa tête était un thermomètre de sa situation politique.

“ Le son de sa voix n'était point agréable, et son élocution n'était point facile ; il le savait ; et par cette raison, avec toute personne, avec laquelle il n'était pas dans l'intimité, il parlait peu ; sa conversation était sans aménité, sans abandon, sans sensibilité, sans cordialité ; cependant elle n'était pas sans intérêt, parce que l'esprit suppléait le sentiment, et chaque phrase énonçait une grande pensée. Dans les conférences d'affaires, il était encore plus économe de ces paroles ; réserve qui marquait la méfiance et l'inspiration ; mais s'il ne savait pas insinuer et persuader par ses discours, il savait déterminer et séduire par les moyens qu'il employait. Ses formes sociales se ressentaient du genre de vie qu'il avait mené, du manque d'une éducation soignée, et de relations habituelles avec des personnes d'un certain ordre. Embarrassé quand il était obligé à des égards et au respect ; reverencieux quand il voulait être poli ; lourdement complimenteur quand il voulait flatter ; il était dans la plaisanterie d'une pesanteur, d'une gaucherie, qui seraient très surprenantes dans un homme de tant d'esprit, s'il n'était connu que ce genre de ton tient à un usage du monde, qui peut rarement être remplacé par l'esprit.

“ Sa physionomie morale n'était pas moins remarquable que sa physionomie physique, et ses formes extérieures ; il était d'une inégalité singulière, toujours agité par des désirs, des regrets, des jouissances, des privations, par l'incapacité de ce suffire à lui-même, et de contenir son âme en paix, défauts dont

on pouvoit soupçonner l'origine dans les défauts de son physique, que nous avons indiquées.'

This work contains a fair appreciation of the characteristic merits and defects of the most distinguished ministers of finance among the French people, from the age of Louis XIV. to the great era of the revolution; with many curious details derived from secret history, or from recondite sources of information, to which M. Monthion formerly enjoyed peculiar facilities of access. We have been both instructed and pleased by the perusal.

ART. IV. — *An experimental Examination of the last Edition of the Pharmacopeia Londinensis, with Remarks on Dr. Powell's Translation and Annotations. By Richard Phillips, Esq. 1811.*

MR. PHILLIPS is, we understand, a practical chemist of the city. To the advantages given him by his profession, he unites that of considerable knowledge of the theory of chemistry, and a bold and vigorous understanding. He is therefore duly qualified, and most advantageously circumstanced for the task he has undertaken; and we are willing to acknowledge that he has performed, in the execution of it, a considerable public service. We wish we could speak in terms of equal complacency of the spirit in which he has written his remarks. But Mr. Phillips appears before the world as a critic; and he seems to think severity and sarcastic reflections essential to the character; that if possible, he must shew that every thing is wrong; that every inch of ground must be disputed; and (if you would believe him) his authors are always wrong by design, and never right but by accident. We wish he had remembered our philosophic poet's excellent advice:

'Learn then what morals critics ought to show,
For 'tis but half a judge's task, to know.
'Tis not enough, wit, art, and learning join,
In all you speak let truth and candour shine;
That not alone what to your judgment's due,
We may allow; but seek your friendship too.'

We cannot, however, compliment Mr. Phillips on the score of his candour. On the contrary we think many of his remarks are frivolous, captious, and petulant. He acknowledges that he originally took up the pen from

spleen and irritation at a supposed neglect. It seems that Mr. Phillips sent in some observations on the specimens of the Pharmacopeia, which were circulated previous to its regular and authentic publication. But Mr. Phillips has not given us a copy of his paper; nor in any other way enabled us to judge whether the college were neglectful or the writer testy.

But to come to Mr. P.'s criticism.

We have ourselves always thought that the terms, *fluiduncia*, and *fluidrachma*, which the college chose to adopt for their measures of liquids, were but a puerile attempt at refinement. *Octarius* instead of *libra* was better; and Mr. Phillips has kindly pointed out some instances in which the term has not been rigidly adhered to. We dare say that those whom it concerns are obliged to him for his trouble.

In the very first article *acidum aceticum*, Mr. Phillips shows his fixed determination to find fault. He tells us, 'that the process is unnecessarily expensive,' because the first eighth part yielded by distillation, is ordered to be rejected. We dare say that Mr. Phillips knows well enough what to do with this portion, in order to avoid losing by it. But we find that the Edinburgh college orders one-third to be rejected, and the Dublin one-sixth. We should have thought then the London college might have had some claim on his gratitude for their superior attention to economy, though of little importance.

The remarks on the Benzoic acid are just enough; but we do not believe that any one will agree with Mr. Phillips in his observations on the muriatic acid. It seems that the present process affords at an equal expense, a greater quantity of acid than the former; and therefore though it is rather more diluted, we see no reason why on that account the new process is not better than the old. It seems, that on this occasion, the college followed, in the proportions of sulphuric acid and common salt they have directed, the authority of Vauquelin; and we have no doubt that on most other occasions they have used his, or that of some other chemist of equal repute. If therefore their processes are not the best possible, is this to be thrown out as a reproach to them, when it is really no more than a proof that experiments are still wanting to secure absolute perfection?

Singularly unfortunate too has Mr. Phillips been in his remarks on the new process for obtaining nitric acid. After setting out with a round assertion, 'that the former

process is preferable to the present,' he has given us a calculation, by which it is clearly demonstrated, '*that the present process is preferable to the former.*' In the former process 29 parts of sulphuric acid were added to 60 of dried nitre; in the present process equal weights of the materials are directed. First of all, Mr. Phillips, in the true spirit of disputation, does not compare the present process with the last, which would have afforded a less favourable result for his purpose; but he compares the present process with another, in which the proportions are 2 parts of nitre and one of sulphuric acid. But let that pass; we suppose he thinks it an excusable *ruse de guerre*; we will follow our critic's own statements. Dr. Powell, by comparing the weights of the separate products, and the strength of the acids obtained by a very natural deduction, determined that the relative values of the acid produced by the present and the former process are in the proportion of 29 to 21. Oh! but rejoins our commentator, you have neglected the value of the additional quantity of sulphuric acid employed. And for a very good reason too; because it was quite useless; the most ignorant shop-boy needs not be told that the new process must be the more expensive of the two. Well, but having made the wonderful discovery that two pounds of sulphuric acid are exactly twice the value of one, Mr. Phillips goes on to calculate that the value of the present product is to that of the former process, as 25.8 to 21; instead of 29 to 21. Well then, Sir, how does it appear that the former process is preferable to the present? and you, in calculating the expense, why do you exclude fuel, time, attendance, the risk of accidents, all of which are in favour of the present process? In your own laboratory do all these things go for nothing? We do not doubt that you know how to estimate profit and loss full well; and that Mr. Phillips the critic and Mr. Phillips the chemist are quite two different personages,

Mr. Phillips goes on to relate something of his own experience, which we shall extract.

'It has seemed so desirable to the college to obtain colourless nitric acid, that with this intention they have not only directed twice the former quantity of sulphuric acid employed for the decomposition of the nitre, but according to Dr. Powell, they have also ordered that the distillation should be continued, only "until a red vapour arises," donec vapor ruber prodeat. Now if the English were actually a translation from the Latin, instead of the reverse, it might be imagined that donec had

been improperly rendered by "until," instead of "as long as," for I have never yet prepared this acid without the occurrence of red vapour, immediately upon the application of heat to the retort, and its continuance until the operation was nearly finished; so that if the directions contained in Dr. Powell's work had been observed, I should never have procured any nitric acid.'

What miserable word-catching is this! what pains are taken to keep out of sight the circumstance that marks the propriety of the direction. That we may ground what we say upon unexceptionable evidence, we will extract from Dr. Priestley's experiments his account of this very process.

'Thinking to procure a very strong spirit of nitre, I used oil of vitriol highly concentrated; and I boiled the nitre which I used a long time in a glass vessel, so as to exclude all the water I could from the process, and admit as little phlogiston as possible. But though the produce was a spirit of nitre somewhat stronger than any I had made before, the difference was not considerable; nor could I be sure that in a number of trials, the advantage would be on its side.

'Though in this process I took all possible care to exclude phlogiston, the whole produce was of a brownish colour. On mixing the ingredients a great heat was produced, and very red fumes presently filled the retort; whereas, in the common process, it is only a whitish cloud, like vapour of water that rises first. On the application of heat the retort presently became clear, and the red vapours passed into the adopter and receiver; but towards the end of the process they reappeared in the retort. Upon the whole, therefore, the phenomena of this distillation, except at the first mixing of the ingredients, did not at all differ from those of the common one.'

From this account the propriety of the direction is obvious. When the red vapours appear a second time in the body of the retort, the process should be stopped. But it seems very doubtful whether ordering the exsiccation of the nitre is not improper, and we think (supposing it right) that it should have been mentioned, how this should be performed. It seems that by expelling the water of crystallization from the nitre, the heat excited by the admixture of the materials is so intense, that oxygen is expelled from the nitric acid, which therefore becomes coloured. This fact, however, has escaped the prying spirit of Mr. Richard Phillips.

The observations on the diluted nitric and sulphuric acids are, we believe, too just; but they concern not the work of the college, but the notes of the translator.

Under the article *ammonia carbonas*, Mr. Phillips relates an original experiment to show that, in the moist way, a quantity of lime answering to 94 grains of chalk decompose 100 of muriate of ammonia: As far as it goes the experiment is valuable: but it would have been more to the purpose to have tried whether the product of carbonate of ammonia, by using equal parts of chalk and sal ammoniac, be as large as according to the present process. We should believe the present excess of chalk necessary to ensure the complete decomposition of the muriate of ammonia.

Mr. Phillips makes many objections to the new process for making the liquor ammonia, which is substituted instead of the aqua ammonia pura of the late pharmacopeia. We doubt whether any of them are valid, except that against the direction of putting water into the receiver, before the materials are introduced. It would, probably, be better to reverse the order. Mr. Phillips informs us that he failed in his attempt to perform this process. Probably he applied too strong a heat at the beginning. He proposes a process of his own, which is, however, no more than a modification of that of the last edition. We think the aim of the college to procure a very powerful solution of ammonia to be a very proper one, since by mere dilution it may be reduced to any convenient strength.

The observations on the increased strength of some of the officinal compositions in which the present strong caustic spirit is substituted for the former solution of sub-carbonate of ammonia are very just, and will obtain, we hope, due attention.

We find likewise some good information with regard to the super-sulphate of potash, which is now introduced into the pharmacopeia. That which is procured from Apothecaries' Hall was found to be largely contaminated with nitre. It would seem, from this account, that even the increased quantity of sulphuric acid used to obtain nitric acid is not enough completely to decompose the nitre. If so, how unjust is Mr. Phillips's remark, 'that nearly twice the requisite quantity of sulphuric acid has been directed to decompose the nitre, without any advantage to the operator.' But we have already shown the fallacy of this reasoning. We think this super-sulphate of potash is but a frivolous novelty; and hope it will be expunged in an amended edition of the labours of the college.

On the mode of preparing the liquor potassæ, Mr. Phillips observes,

‘I find that half the proportion of lime now directed is capable of rendering potash sufficiently caustic for medicinal purposes; whilst so great is the difficulty of abstracting completely the carbonic acid from sub-carbonate of potash, that it is not effected by twice the quantity of lime used in the present process.’

Mr. Phillips fights with a two-edged sword; and it is absolutely impossible to avoid being wounded either by the one side or the other. Had the college put less lime, then, doubtless, we should have heard how impure the product was, how much more carbonic acid might have been removed by increasing the lime. But, says our critic, *it would have been sufficiently caustic for medicinal purposes.* And who is the judge of this? What is the test? The object obviously is, in such a preparation, to make an alkali as pure as possible, without a very wasteful expenditure; an object which appears to be practically attained.

Mr. Phillips calculates, that, in preparing the *Sodæ Carbonas*, ‘100 parts of sub-carbonate of ammonia require for saturation the acid of about 14 of sub-carbonate of ammonia, instead of 25, as directed in the Pharmacopœia.’ It may be so; but we should presume, that to effect the saturation, the carbonic acid ought to be presented in excess; and, that therefore, the process directed, is nearly right.

He complains, that the alum is partly spoiled by being burnt: this may be true also; but burnt alum is used as a mild escharotic, and whilst custom demands it, it could not be properly omitted. No one, we suppose, is so absurd as to prescribe it, which Mr. Phillips’s remark at least insinuates.

After comparing the present process for preparing the *sulphur precipitatum* with the former, and condescending to sanction the alteration by his approbation, Mr. Phillips adds:

‘I have minutely investigated the changes effected in this process, because I believe, that it presents the only opportunity of announcing a decided improvement, unborrowed from the obvious and ordinary sources, and it is but justice to observe, that so far as my researches have extended, the substitution of muriatic for sulphuric acid, appears to have originated with the college.’

We are really uncertain, whether this is intended to be praise or sneer; but we incline to believe it the latter; for

having substituted sulphuret of lime for sulphuret of potash, it would have been the grossest stupidity to have used sulphuric acid. But we must observe, that we do not think it any just ground of accusation against the college, that they have not travelled beyond the obvious and ordinary sources of improvement. It was not their duty to do so; it was rather their duty to confine themselves within the well-marked and proper boundary. Individual improvement is the first step in the progress of knowledge; then comes individual acceptance and confirmation; to this, succeeds general diffusion; and the sanction and ratification of established authorities form the capital of the column. The real duty of the college, in editing a work of this nature, is not to *lead*, but to *follow* science; to adopt real and acknowledged improvements, no matter from what quarter they are derived. As to Mr. Phillips himself, we see no reason to suppose, that his own inquiries extend beyond the books that are in every body's hands. We believe, that the Edinburgh and Dublin Pharmacopeias, Dr. Duncan's Dispensatory, and Dr. Thomson's chemistry, are his principal guides.

Mr. P.'s grand attack is upon changes introduced into the antimonial preparations. It is opened by a piece of quibble not worthy of a man of sense and science. Dr. Powell had said, unguardedly, and obviously for the sake of brevity, 'that the present oxyd is substituted for three, which the former Pharmacopeia contained, Antimonium calcinatum, Antimonium vitrifactum, Crocus antimonii.' It is really *substituted* only for the last, and the two former are expunged. Mr. Phillips then goes on to state the different powers of the oxides of antimony, according the degree of oxidizement of the metal, a fact with which every *tiro* of medicine is perfectly acquainted; and, he adds, 'it appears, that whilst ten grains of the precipitated oxide are a safe dose, two are a most violent and dangerous emetic, and sixty grains perfectly inert; and, consequently, that two are much more than ten, and sixty much less.' This is pitiful indeed!

Mr. Phillips, of the new process, says: 'It has not a single property essential to a good process; whilst every property which it does possess, is more than sufficient to stamp it bad.' This is boldly said, but not quite as amply proved. But to proceed in order.

The first objection, is the annoyance to which the operator is exposed by the evolution of much noxious vapour

during the decomposition of the sulphuret of antimony. We presume, a good open chimney in the laboratory, might obviate this difficulty.

In the next place, it is said, it is not adapted to the preparation of such large quantities of oxide as are required for forming tartarized antimony; one person cannot conveniently manage several processes at once; and no advantage is gained by using a larger quantity of acid at once, as the antimony can only be added in small portions at a time. Without deciding from experience, we have little doubt, that these objections are frivolous. One person, we think, might readily manage three or four processes of this kind at once. The vessels, we presume, are in a sand heat; and, therefore, several might be attended to without inconvenience. We dare say, likewise, that by increasing the scale of the operation, two or three times the quantity directed, might be employed, and the operation accelerated, if it were an object of any moment.

Mr. Phillips next observes, that the muriatic acid directed for the decomposition of two ounces of sulphuret of antimony is in excess. By doubling the proportion of sulphuret, two ounces and three quarters of protoxide of antimony may be obtained, instead of one ounce and three quarters, which are the product of the present process. This, if correct, is a good observation, and deserves attention. At the same time, it diminishes very much the weight of the former objection; and shows, that it requires no great skill to prepare this oxide in any requisite quantity.

It appears further, however, that considerable difficulties have occurred in the execution of the intentions of the college. Mr. Phillips himself repeatedly failed in procuring an oxide soluble in tartar. But another gentleman succeeded; and by comparing their modes of operation, it was found, that Mr. Phillips used a shallow basin, whilst his friend used a vessel, with a long neck. It appeared, that when a basin is employed, 5-6th parts of the acid are lost by evaporation; and when the solution is boiled in a flask, it loses only one twenty-fourth part. Mr. Phillips believes, that the boiling the acid for an hour is injurious, by concentrating the nitric acid. Still, as the process, in the hands of his friend, did succeed, this point is, at least, doubtful.

The difficulties experienced in this process, the variations which occur even with materials apparently the same in circumstances apparently similar; and the objections

that appear to lie with almost equal force against all the methods which have been proposed, would almost persuade us, that the subject operated on, is liable to great variations. But we see very little occasion for, and, as little decorum in, the tone of reproach in which Mr. Phillips delivers his animadversions on this subject. We find, that equal difficulties, if not greater, have occurred in the use of the *crocus antimonii*. It appears too, that at present, an oxide is actually prepared at the Apothecaries' Hall, which dissolves in tartar, and forms crystals of emetic tartar. We suppose, therefore, that some difficulties of manipulation (on which, by the way, Mr. Phillips has not thrown a single ray of light), have been overcome. If the present process is not the best possible, it is, at least, better than the former; and will probably lay the foundation of further improvements.

We will copy a proposal of Mr. Phillips for a new method of making tartarized antimony. He says:

'It is evident from what I have now advanced, that the qualities requisite to form an eligible method of preparing tartarized antimony, are these: the certainty of obtaining protoxide of antimony unmixed with peroxide or sulphuretted oxide, yet not absolutely pure, but mixed with some substance capable of preventing the crystallization of the tartrate of lime; moderate expense; and the possibility of using iron vessels both in preparing the oxide of antimony, and the tartarized antimony. It seemed to me probable, that these requisites might be obtained, by using subsulphate of antimony, prepared by boiling metallic antimony in sulphuric acid. I accordingly put 200 parts of the acid into an iron vessel, and added 100 of powdered antimony to it: the vessel was placed upon an open fire, under a chimney, and the mixture was stirred with an iron spatula as soon as it began to boil, and to emit sulphureous acid; and, occasionally, also, till it became a dry mass: a greyish-coloured product was obtained, and was thrown into water, and washed, till the uncombined sulphuric acid was removed: about 58 parts of antimony were oxidized, and the sub-sulphate, when decomposed by alkali, gave nearly 71 parts of oxide.

'One hundred parts of subsulphate procured by this method, were boiled in an iron vessel with a solution of an equal weight of tartar: about 76 parts of the subsulphate were readily dissolved; and the solution, when filtered, afforded at the first crystallization rather more than 90 parts of crystals of tartarized antimony which were perfectly white, and unmixed with any extraneous salt. After the separation of these crystals, the solution was evaporated, and during this process, a very considerable quantity of sulphate of lime was deposited, and separated before

crystallization of the remaining tartarized antimony occurred. The whole of the sulphate of lime was not, however, precipitated, and the crystals of emetic tartar were slightly incrustated with it: this was afterwards completely separated by re-dissolving the product, and suffering it again to crystallize. This process is so obvious as scarcely to require explanation. The sulphuric acid combined with the oxide of antimony in the sub-sulphate, decomposes the tartrate of lime, and forms sulphate of lime; and this being a salt of little solubility, is precipitated.

This article concerning antimony, is by far the most valuable of all Mr. Phillips's annotations. It were uncandid not to acknowledge, that it possesses much original and useful matter. It is debased, however, by the insufferable degree of conceit and arrogance with which it is delivered. Neither is it the London College only which suffers from Mr. Phillips's animadversions: their brethren of Dublin, who have adopted a similar (perhaps a better) process, are equally exposed to his lash. He would have done a real service to science, had he detected the causes of the uncertainty which prevails in the preparation of antimonial oxides; but on this subject, we are as much in the dark as ever.

Mr. Phillips advises, that during the digestion of iron and tartar, to form tartarized iron, water should be occasionally added to the mass during the action of the tartar upon the iron, instead of drying it, and adding fresh water, as ordered in the Pharmacopeia. He recommends a solution to be used, as a medicine, instead of a powder, as is commonly done. The powder cannot be formed when the salt is perfect, as it attracts moisture.

It appears, that considerable difficulties have arisen in preparing the chalybeate solution, which the college has called *Liquor Ferri alcalini*. It should perhaps have been *alcalinus*. Mr. Phillips says, that the proportion of alkali directed, is too small. 'I find it necessary to use about one-twelfth more than is directed.' He adds: 'The only advantage which the college seem to have had in contemplation when introducing this preparation, was that of exhibiting oxide of iron in solution with an alkali.' We believe the object was, to have a preparation which is not changed by gallic acid, and which might, therefore, be given with infusions of bitter or astringent plants. Mr. Phillips says, that the solution is decomposed by water. We do not regard this as an objection to its employment in this manner. In Griffith's chalybeate, the very best,

perhaps, that is used, the iron is in the form of a precipitate; and it is easy to suspend it by a little mucilage.

On the article, *Hydrargyri Oxymurias*, Mr. Phillips again appears to us somewhat hypercritical. More common salt is used than is necessary to saturate the sulphuric acid which enters into the sub-sulphate of mercury; but is not this excess useful to ensure the complete success of the operation? The remarks on *Hydrargyri Oxydum Cinereum*, are good. To prepare the *Hydrargyri præcipitatus albus*, he advises half the quantity of muriate of ammonia directed by the college.

Mr. Phillips advises, for preparing an extract of opium, boiling the opium in water, digesting the residuum in rectified spirit with heat; and, lastly, mixing the watery and spirituous extracts, after having evaporated part of the water, and distilled the whole of the spirit. But we believe, that the method directed by the college, though not very economical, yields the best medicine. Very strong testimony has been given, that a simple watery extract possesses all the narcotic properties of the drug, and is not stimulating, nor so apt to produce head-ach or other unpleasant consequences. We believe, that on this account, the present form will be retained.

Mr. Phillips has proposed a new method of preparing the *Spir. ammoniæ aromaticus*: it is as follows:

'I put nine drachms of powdered sub-carbonate of ammonia, 12 fluid ounces of rectified spirit, and 3 of water, with the due proportion of the aromatic oils, into a retort; and when 12 fluid ounces were distilled, I stopped the process, and examined the product. It seemed to resemble the spiritus ammoniæ aromaticus, being of a very sufficient degree of strength, of an agreeable odour, and perfectly colourless and transparent.'

We must agree with Mr. Phillips, that it has not been judicious to use a spirit so much stronger than the former one in the *Tinctura Guaiaci ammoniata*, and the *Tinctura Valerianæ ammoniata*. It was difficult to administer a proper dose, particularly of the guaiacum before, and that difficulty is greatly augmented by the change which has been introduced. But the objections against the new spirit, as used by itself, are of very little weight.

The college have directed, in the preparation of the *Tinctura Opii*, crude opium to be used, instead of purified. They were probably influenced by a regard to economy. But even this change will not satisfy Mr. Phillips. He says, it is weaker than the former. Well, then, augment

the dose in proportion. It is likely to be of more variable strength, is the next objection. It may be so; but we know, that formerly, the preparations of the chemist were never uniform; and, we fear, never will be so.

In examining the new process for making æther, Mr. Phillips betrays a very strong inclination to find fault, without knowing exactly how to do it. The college have directed the distillation to be continued, till a heavier fluid arises. Mr. Phillips says: 'Of two experiments, conducted at the same time, and in the same manner, one product consisted of two fluids, and the other was one homogeneous fluid.' This is physically impossible: there must have been a difference in the manner of conducting the process, or the products would have been similar. The difference was probably in the heat, which is ordered, in the Pharmacopeia, to be carefully regulated. The college have ordered a quantity of spirit to be added to the acid residuum after the distillation; 'but with strange, but not unparalleled inconsistency, the second portion is directed to be measured, instead of being weighed, as is the case with the first.' We are not sure, that this is the fact, as the phrase used, is *uncias duodecim*, not *fluiduncias*. It is true, however, that there is some confusion; for, they have first directed, of the spirit and acid, each, *pondere libram cum semisse*. *Pondere* is superfluous, the *libra* being applied only to weights.

Mr. Phillips describes the products of several experiments of his own, which, those who wish to be well acquainted with the circumstances of this process, will do well to consult; but, from which, we do not see, that any important conclusion can be drawn. We must do him the justice to say, however, that he has proposed what will be found, we believe, to be a real improvement in the rectification of æther, by substituting solid pot-ash, instead of a solution of pot-ash. He tells us, that he found, that by using pot-ash this way, æther might be obtained of the sp. gr. 729. That obtained at the Apothecaries' Hall, is of sp. gr. 778.

Mr. Phillips is inclined to think the substance formerly called *Oleum Vini*, and now *Oleum æthereum*, to be merely æther, impregnated with sulphureous acid. We must agree with him in thinking, that the employment of this matter is too insignificant to justify its retention in the Pharmacopeia. Moreover, we believe it would be more advantageous to expunge all the preparations, except the simple rectified æther; as they all depend upon this matter

for their medicinal powers. But we cannot, on this account, blame the college for having retained, for the present, these and other substances sanctified by use and established by habit. The world will not bear violent and sudden innovations, even for the better. In all matters of practice, men are obliged to compound with the prejudices of mankind, and to approximate as nearly to what is really just and proper, as these prejudices will permit them.

No one can study Mr. Phillips's work, without becoming better acquainted with the subjects on which he has treated. We are sorry, that he has deformed it by the tone of asperity with which it is written. Such a demeanour is highly unbecoming, considering from whom it proceeds, and towards whom it is directed. A common chemist may be the first of philosophers, if he possesses the talents. What is to prevent him, in this age of general illumination, when the sources of knowledge are within the reach of the bulk of mankind? Mr. Scheele was a common apothecary. We do not believe, that Mr. Phillips is destined to be another Scheele; but still he may be a very good and a very useful man in his generation. But we would have him bear in mind, that diffidence, urbanity, and modesty, are the proper accompaniments to knowledge. Even good advice will never be well received, unless offered in a tone which persuades you of the benevolence of the adviser. The credit of the very respectable body, to lessen which, in the public estimation, seems to be one great object of the labours of Mr. Phillips, is too well established to be shaken by attacks of this kind. The last edition of the *Pharmacopeia* may not be free from errors. Those who know how business of all sorts is conducted by committees, will not wonder at this. The Edinburgh College have been re-editing their own again and again within these last ten years; an acknowledgment, that all, but the last edition, were imperfect. We know, however, that the public in general esteems the last edition of the *London Pharmacopeia* to be a considerable improvement upon that of 1787. And, we are persuaded, that it was, and is, the wish of its learned editors, to listen to every suggestion for further improvement, heedless of the quarter from whence it comes, and having no other object in view than public utility.

ART. V.—*The Countess and Gertrude; or, Modes of Discipline.* By Letitia Matilda Hawkins, 4 Vols. London, Rivington, 1811.

WE have very often heard, in the course of our lives, young people talk of the difficulty of attaining any acquirement which it was thought right by their parents or guardians that they should pursue. We have heard the exclamations of, 'Oh! how difficult! I never can do it! I can never learn this *nasty* language; it is so *stupid*! Oh! I can never fix my attention to this; it is so complicated! I have no memory; therefore, it is useless to apply; and, therefore, *I shall give it up*. Let those young people of no memory and no patience, take a lesson from the heroine of Miss Hawkins's present admirable work. Let them think of Gertrude Aubrey, who, with the disadvantage of the most cruel dependence and the most distressing poverty, almost educated herself. Gertrude is a pattern of all that is useful and amiable in woman; and yet she is not an *out-of-the-way* character. She is not a character of fancy and fiction; she stands a living monument of excellence, and an example of what may be attempted and attained by patience, by assiduity, and that never to be forgotten excellence, *helping ourselves*.

We would wish every mother to keep this excellent work in her book-case; and when her maternal feelings are wounded by such puerile excuses, as, 'Oh! how difficult! and, indeed, I can't! let her bring forth Gertrude in all the loveliness of patience and self-denial; and let them see what she acquired, and into what a character *she moulded herself*. Let her show Gertrude, as a proof of *what can be done* by perseverance, and a thirst for improvement and knowledge. But let them not suppose, that they are reading a novel. It may be called by some an amusing book; and this we allow, that it is in a very great degree. But, we, serious people, who do not read merely to while away the fleeting hour, have great pleasure in asserting, that we have found it a very useful, pleasing, and sensible production. Miss Hawkins informs us, that the work is not so much a fiction as a collection of observations on real life and a sketch of real characters, which crossed her path, and attracted her notice in the world's busy maze.

'The motive to our undertaking,' she says, 'originated in

the vexation produced by being compelled to see, in the circuit of an extensive acquaintance with society, a very few children made happy by the indulgence lavished on them by their parents, very few parents reaping the expected fruits of indulgence, and very few young persons who, on quitting the paternal home, can face the realities of life, without injury to their temper, shipwreck of conscience, or a lamentable demonstration, that fortitude and submission are not amongst the *accomplishments* they have acquired.

How true is this ! Our limits will not permit us to exhibit the heads of what may be called the story ; nor indeed is it a work which readily admits of a compendious epitome. We will, however, give a slight sketch of Gertrude's situation : and add such extracts from the work as will serve for a sample of the various excellencies with which Miss Hawkins has enriched it for the benefit of her own sex, as well as for the amendment of the manners and morals of the lords of the creation. Miss Hawkins ' holds to the world a picture of itself ;' and, we have no doubt, that the portrait will be as highly prized as it deserves.

Gertrude Aubrey is taken under the protection of the Countess of Luxmore under very peculiar circumstances (which circumstances we shall not stop to detail) ; but, as the countess makes a very formidable figure in the piece, we think it is but justice to her ladyship to lay before our readers the following account of her birth, parentage, and education. Be it known, therefore, by these presents, that the Countess of Luxmore was, before her elevation to the peerage, a Miss Nancy Toms, commonly called by her father, *his Nance*, sole heiress of a rich citizen ; and, as the education of young ladies is now become a matter of high consideration, we think it will be rather a pleasant thing to know what was acquired by Miss Nancy Toms, when she arrived at the mature age of sixteen, and took upon her the management of her father's family in the city.

The first seven years produced a hornpipe, exhibited with a shepherdesses' crook, the Minuet in Sampson, " My heart's my own, my will is free ;" and a map of England and Wales done in marking stitch on fine white canvas, in which St. George's channel and the counties of LESTER, LINCON, and BUCKENHAM, stood forth conspicuous proofs of accurate orthography. These fruits, with a series of official letters, written on ruled paper, and copied from a slate filled by her, informing dear papa of her health and the approaching holidays, formed the value received for about thirty-five pounds a year of his money.'

Miss Toms grows up a compound of pride, ignorance, ill-nature, and selfishness; and, as the love of wealth grows with her growth, and strengthens with her strength, we can very readily comprehend what sort of an animal she is. Miss Toms, after the death of her father, who had been heaping up riches, (without knowing who was to gather them), bestowed her lovely person and *amiable mind* when, she had passed her thirtieth year, on the handsome Earl of Luxmore, who was at the *happy age of eighteen*; who, being pretty needy, thought it not a bad thing to suffer Miss Toms to bear his name and armorial bearings, go to court, and enjoy all the, &c. &c.'s of rank, whilst he paid off his mortgages, and quitted the guards for fear of being *quizzed*, on account of his wife. So much for Miss Toms, alias the Countess of Luxmore! Oh, it is a character from life! how much could we say on such a subject!

We now proceed to remind our readers of poor little Gertrude, who, at the age of six years, is an interesting child, but dealt with not only very unhandsomely, but very cruelly, by the *accomplished* countess. Her ladyship's parsimony in clothing this little girl, is well described.

'Unfortunately for the poor Gertrude, there was amongst the hoards which her ladyship brought into the family, an old carved walnut tree or wainscot chest, containing many articles of her mother's clothes, together with remnants of bed hangings long since obsolete. Nothing in this paroxysm of saving, had escaped the countess's recollection; and whenever Gertrude wanted clothing, this chest was resorted to. It contained, indeed, nothing fit for the wear of a child, or, indeed, of any one else, but it was convenient; and as the fine large patterned damasks and chintz-patterned cottons, had *once been* very costly, the countess, however differently she judged for herself in the article of fashion, was decidedly of opinion, that they were only *too good for the purpose*.'

Behold, then, the little Gertrude, scarcely six years old, arrayed in gold coloured damask, overspread with sun-flowers and broad dock leaves of such excellent and well-woven fabric as would defy any help from the wearer to support them. Our ancient manufactures were very far different from the present. The former supported by their own *consciousness of stability* and good materials, descended from mother to daughter, grand and great grand daughter, with all their 'blushing honours thick upon them.' We will not say a word on the difference in the looms of the present day. Poor Gertrude is dressed in this manner for

the express purpose of saving money, as well as another purpose which accorded with the countess's amiable disposition, viz. that she held the poor little dependent up for the finger of scorn to point at. The first sentiments the little girl conceived, were those of mortification and inferiority.

Miss Hawkins very sensibly remarks, that

'dress at every time of life, ought to be a subject of small solicitude; and, at a very early period, it should be of the least. May all mothers, by their prudence, prevent the many mischiefs that result from too much attention to it. But a regard to decency, is a principle of our religion; and, in directing, with propriety, the subject, as it arises in young minds, there is, as in almost every office well performed, some degree of charity. We have no negative actions: whatever we do, produces in itself, or its example, some effect; and that effect which is to last the longest, is that which should be the most regarded. A child's mind is easily elated or depressed: it has not altitude enough to reach above a trifling pleasure or pain: and, while adults, in similar circumstances, can discern some consideration that moderates enjoyment or supports the mind under privation, a child takes the question abstractedly, and imagined good and evil, admit of no qualification.'

It may be something amusing to know how the Countess of Luxmore set about educating little Gertrude, who was a child with all her senses about her. For the advantage of all private instructors and instructresses, be it known, that

'she rummaged out an old common-prayer book which the child could not spoil, and out of which she might learn the church catechism: she borrowed a spelling-book of the foot boy, and she bought a copy-book, which, with the episode of hemming dusters and the never-ceasing sewing to lengthen her clothes, formed the prospectus of the undertaking.'

Her ladyship soon gets wearied of the catechetical office; and, as for the spelling-book, she turns it over to the foot-boy.

Gertrude, however, was a child of reflection, and possessed of an active, curious, and scrutinizing intellect. She soon found, that a book was the only assistant to which she could look; and, by a book, she thought, that she could overcome her ignorance, and attain all knowledge. From the few books that come in her way through the servants of the house; she, by diligence, gains the felicity of reading, with fluency. She became acquainted with the King, and the Cobler, Guy Earl of Warwick, Johnny Armstrong, the first volume of Robinson Crusoe, the prose-lives of Pyramus and

Thisbe, and the History of Herod and Mariamne. What others did either in household concerns, or any other attainments, Gertrude watched, and tried to do likewise; and, by gradually teaching herself and persevering in doing right, she attained at last the end she wished, a *good education*. To be sure, she could not dance the *waltz*; she could not figure in a reel, nor could she have given a *pas seul* to advantage. No, Gertrude would not have thought it becoming a young woman of modesty to hold out her *leg* and foot to the admiring company; nor would she have deemed it at all consistent with feminine delicacy and reserve, to have exhibited herself in a Spanish *fandango* or a *Basque dance*, beating time to a band of the Coldstream guards, whom, it is now the fashion to admit to our balls. And these Blacks, drummers, and fifers, are not only paid for their playing, but have the additional gratification of feasting their eyes on the ladies' shapes, their bosoms, and legs. All this Gertrude would hold to be highly indecorous; and therefore our readers will see, that she exhibits what are called by our fashionable ladies very *obsolete notions*. She dressed, when she had it in her power, as other folks did; but, in following the fashion, she did not expose herself in such drapery, as would make an object for the study of the statuary. Gertrude loved what was lovely in woman, modesty and gentility. She tried, as far as she was permitted, to gain a knowledge of every thing that was useful, and to acquire all those little *nameless particles* of elegance and loveliness, which render the fire-side cheerful and agreeable; all that makes the home of man, whether he be father, brother, husband, or friend, *his heaven*.

We will now revert to that part of Gertrude's life when Mr. Sterling, an uncle of Lady Luxmore, became an inmate in her family. He was a literary man. Finding that Gertrude possessed patience and a real thirst for knowledge, he enlisted her into his service and made her a perfect *literary fagg*. At the same time, he was, with all his harshness and queer ways, her best friend and adviser. Mr. Sterling 'was a man of sound sense and cultivated talents:' he was brought up to the law, and was what is termed a sound

'black-letter lawyer, and a perfect English scholar; and his reading various, extensive, and deep, led him beyond the writers of his own country: he had a passion for music of the old school, a critical knowledge of painting and sculpture, fine ideas of architecture, and the propensities of a gentleman. He was a

man of the strictest probity and purest mind, and a temper naturally inclined to every thing sociable.'

Under such a master, Gertrude must, though only a drudge, improve. She is set to copy manuscripts, taught to correct the press and arrange materials for printing; for Mr. Sterling has always something going forward in the printing-office.

'The pen had succeeded to the needle in the hand of Gertrude; the scissors gave way to that useful implement in the work of a scholar, the paste-brush, to bleach prints that had been stained, and to separate them, without injury, from a canvas, were works in which she had to assist: to fetch and carry was her exercise; and, in a very short time, a post still more honourable, was assigned her.' 'Mr. Sterling began to print a work so voluminous as to afford a prospect of seven years' employment for the press; and he declared his intention of making her correct the typographical errors: an occupation not unjustly denominated sordid, servile, dull, and every thing disagreeable; but it formed too strong a feature in Gertrude's cheap education to be omitted or slightly noticed; and while it is depreciated as the lowest "fag of literature," we would wish to bear in memory this truth, that the superfluous knowledge of the wise would 'set up' the ignorant, and, that what the tall stoop to perform, the short must stand tip-toe to achieve. To this tiptoe-posture of mind, Gertrude was, through life, indebted.'

Lady Luxmore, all this time, was not idle; she very frequently threw out sarcasms on learned ladies, and openly declared, that the employment in which Mr. Sterling occupied Gertrude, would turn to no good. *Miss* (the common appellation of Gertrude), she said, would be made conceited. There was no speaking to *Miss*, for she was a *lady that understood grammar*. We anxiously wish, that we could give the whole, full, and true account of Gertrude's occupations in Lady Luxmore's family; and we would then ask our young friends, what cannot be acquired by vigilant industry and unremitting application?

It may be thought by our fair readers, who love to be called *reading and writing ladies*, that Gertrude's life must have passed very pleasantly with such a literary character as Mr. Sterling. But it so happened, that she was often reproved,

'when she returned the answers, "I do not know," or "I cannot tell," or "I did not think," or "I thought," "Why do you not know?" "Why cannot you tell?" "Why did you not think?" and, sometimes, "What business had you to think?" were replies, followed by an exhortation, beginning, "When I was your age." In whatever she was set to do, she was to find

the means : in whatever she was ordered to seek, she could rely only on her own sagacity.'

Having given this very imperfect sketch of the intellectual discipline of our amiable heroine, our readers will probably like to know what she had attained before she was quite arrived at the age of one-and-twenty. Gertrude, in a confidential conversation with the Lady Elma de Ruse, says :

' I often comfort myself with hoping, that whenever it may be necessary, I can get a living.

' And, pray how would you set about it ?' asked Lady Elma, ' What are your means ?

' At present, they are but few. I can soon reckon them. As I can make all my clothes, and have taken pains to learn all the sorts of needle-work I have ever seen done, I could try that plan : there is nothing mysterious in the trades of dress-making and millinery ; I can plait straw ; I could teach my own language, I am sure, in a better way than girls are generally taught, because good Mr. Sterling, Lady Luxmore's uncle, took pains with me. French and Italian are familiar to me, and I shall not rest till I understand Latin, and read German and Spanish. I can write, he used to tell me, as fast as a clerk in a public office ; thanks to his constantly employing me ! I can correct the press, for I have done it from ten years old. I can make an index ; nay, now I am sure you must laugh, I can break sugar, go on errands, keep accounts, and read aloud for hours together. I can make lace, write short-hand, and do such things.'

' What a collection of odd, out-of-the-way accomplishments ! exclaimed her ladyship : you must have many beside these ? what do you know of music ?

' Scarcely any thing.

' And what can you do in painting or drawing ?

' Very little ; but I think if I had a pencil and a card, I could draw that wind-mill ; and as I was looking at the toys at a library yesterday, I could not forbear fancying I could do something like them ; and I can copy easy things.

' You walk, I remark, uncommonly well. Could you teach dancing ?

' O ! no ; dancing has a fashion in it ?

To a question from Lady Elma, did she know nothing more ? she answers :

' I can name nothing more, unless the knowledge I have got from books ; and these, I dare say, are not such as fashionable people read ; my little stock of learning is very obsolete ; it is what Mr. Sterling thought best for me. I am very sorry I do not know more, since, perhaps, I am too ignorant for all, or any part, of your offered kindness to be of use to me ; but I could perhaps learn something that you could point out : you will have

the goodness to tell me, I dare say, what it would be most proper to attend to ; for I do not know, except the things I have named, what ladies learn.

‘ And, pray, my dear,’ asked Lady Elma, laughing, “ what, beside what you have named, do you suppose I could suggest ? Of your reading, I judge by the style of your speaking ; and I only wish I could express myself with half as much propriety.”

Here we will take leave of Gertrude for the present ; and, as the work abounds with various characters and numerous anecdotes, we will select a few for the amusement of our readers. But as we are great lovers of instruction, we must give our young readers this admonition from the excellent Mrs. Britton.

‘ When Gertrude came to her with insuperable difficulties, and professed her total inability to discover the means by which she was to proceed in any thing, Mrs. Britton answered :

“ Find out,” my dear young lady,—remember, the first business a watch-maker’s apprentice is set to, is, to make his tools ; all operations of the mind would be reduced to culinary receipts, if we had every thing laid down for us.

“ I have a great love,” she would say, “ for reasoning by analogy, and for deducing one argument or fact from another. I do not mean, nor will you understand me as meaning, that this should be done with that rigorous adherence to the law, that excludes the equity of common sense and discretion ; were we to carry analogy to excess, we should say, that because *prison* and *jail* are synonymous, *prisoner* and *jailor* must be so, whereas the idiom of our language keeps their meanings widely asunder ; but there is a chain of knowledge, which, if we can once seize, the accretion of ideas becomes rapid.”

If our teachers of youth, and our young pupils of both sexes would keep in mind the excellent advice of Mrs. Britton, we should not have so many superficial fine gentlemen and ladies, as it is our misfortune to meet with in the present age of *dash* and *show*. Gertrude becomes acquainted with a Lady Mary Sydenham, a relation of Lord Luxmore, who is a lady of the old school, without its formalities, but with all its virtues. Gertrude accompanies her ladyship to dine with a Mr. and Mrs. Montague Sydenham and other company, amongst whom is a colonel, and a Mrs. Fashionist. When Mrs. Sydenham takes the head of her table, Mrs. Fashionist exclaims :

‘ O you antediluvian, how can you take the sag of heading your table ? The colonel never lets me do it ; and I’m so obliged to him !

‘ Your health is delicate,’ said Mrs. Sydenham, ‘ I have not that excuse.

'Oh! if my health were ever so good, he would not let me do it.

'I am sure, Catherine, I do not hinder you,' said the colonel: 'you do not like carving; and I cannot say you *shine* in it; but I should think, in not *permitting* you to head your table, I should do you wrong. What say you on the subject, Lady Mary? Do you like the present fashion of abdication?

'Not at all, I confess,' said Lady Mary. 'I always think, when I see it, of Hogarth's carpenter sawing off the end of the sign-post on which he sits. The young women of the present day complain—a complaint I never heard in my time—that the gentlemen are negligent. At balls, I understand, it is the sport of the military, who are always in request on such occasions, to walk the room in companies, and when asked to dance, to give a negative, for the sake of making the poor ladies sit still; but if they choose to give up their places in one situation, they must not complain, if they are thrust out of them in another. The mistress of a family who is too idle or too fine:—Mrs. Fashionist, I know, is excused by her health—but she who has no excuse, and yet chooses to quit, ought not to wonder if her husband hinted, that her chair might be more agreeably filled: there is something so helpless in a woman who cannot do the honours of her table; and, in my opinion, a woman never appears to more advantage than in the exercise of hospitality: there is something so uncomfortable in looking amongst the company for the mistress of the house; and I am sure the tendency of the fashion is so bad, that, I own, it rather excites my anger, which has, however, this consolation, that a foolish fashion is seldom a lasting one; so I hope, before I die, to see my young married friends again in their proper places.'

We made the above extract for the good of our young married ladies. We would not wish them to sin against an old custom which is exemplified in the same company. After the table was cleared, the door opened, and five children presented themselves, the youngest a babe in arms.

'Good God,' exclaimed Mrs. Fashionist, 'my dearest Isabella, you don't sure go on, having the children in, after so much has been said on that subject, do you?

'It is Mr. Sydenham's wish,' replied Mrs. Sydenham, looking at him as if beseeching his support.

'But perhaps,' said the lively lady, before he could speak, 'it is to please Lady Mary; and then, I am sure, not a word ought to be said against it!' 'It certainly does please me,' said her ladyship; 'but I believe it is not merely a compliment paid me: I believe, Montague, you always have them in.'

'Always,' he replied, 'and always will, while I have a child of any sort to produce; and I shall shew no other mercy to those who dislike their presence, after the trial we shall make of

their patience, than that recorded by the generals of old to their discontented soldiery—leave to depart.

‘The baby stays no more than five minutes by my watch,’ said he, laying it on the table ; ‘and it stirs not off its mother’s lap. Mary Louisa, you go to your mother ; but take particular care not to touch her clothes, or to crowd her. Montague and Edmund, you stand near me. Now not one word said to them, nor wine nor fruit offered them, if you please, my good friends. We drink the king. God bless him, cried the children.’

Mrs. Fashionist was in raptures, and would have given them wine enough to have thrown them into a fever, and fruit sufficient to have brought on a dysentery, because they were such *good dear little angels*, and behaved so pretty. But this (for the benefit of all young mothers), was a well-regulated family of children ; each took a proper quantity of fruit ; and each took their leave, according to their age, with decorum and cheerfulness. Mr. Sydenham then gives his reasons why he has his children in after dinner, and says :

‘I shall only begin my defence by saying what I think will inevitably render my fashion again fashionable ; that it was your behaviour (addressing himself to his wife), to a party of children at a friend’s house after dinner, which first gave me the idea that you were the woman, of all others, to make me happy. It would have been certainly more elegant to have fallen in love with you in a reel ; but I had got an odd prejudice into my head, that it was particularly absurd to value a woman for doing that which I certainly should request her to desist from doing as soon as she was my wife.’

Now what say our *pas seul* ladies, our *Waltzing belles*, and our dashing Spanish *fandango* dancers ? We presume, that they will put up their pretty lips, and cry, Oh ! the Goth ! But let them, for a moment, shade their eyes from the dazzling sun of flattery, and ask themselves this one question : Which is the most useful mother, and the most agreeable wife ? The *pas seul* mamma or the —— ? but we must not distress our fair friends by drawing odious comparisons. We trust and hope, with Lady Mary, that the present foolish fashions *cannot be lasting*. We wish, that we could give the rest of the conversation of this dinner party, as we are certain, that it would make many converts in those who have deviated from the moral rectitude (for so we call it), of bringing forward their children in a proper way merely for fashion’s sake.

We cannot forbear giving the following little extract in honour of the colonel’s mercy to beasts, though not to men.

‘At length came a shower, and with it the colonel’s chariot

and horses ; the latter clothed, as if fearing dissolution from a light rain, to take him and his lady home, that they might appear again, he as Solon, and she as a Minerva ! at the masquerade of that evening. Lady Mary, standing near the window, saw the carriage drive up. " Why your horses, colonel," said she, " are preparing for a race, sure ! " " O no, no," said he, " only the rain ; you see my man is a very good fellow. Come, Catherine, don't make them stand." " You are considerate," said Lady Mary,

* * * " The brave
Love mercy, and delight to save :"—

" Your servants have not their coats."

" O, I don't care about them ; they'll take no hurt ; but my horses—I never let Catherine take them off the pavement—we always hire even to go to Clapham—Come Catherine." " Your horses are obliged to you," said Lady Mary.

This, to our certain knowledge, is one of the miseries of keeping what are called good horses ; and such is the luxuriant sensibility of ninety out of a hundred who are masters or mistresses of a carriage. Let us not, however, suppose, that fashionable ladies have every ill quality ; we are here compelled to allow them one very great virtue, viz. economy in the article of dress. Lady Mary's remarks to Gertrude at a dress-maker's, where they are choosing articles of taste, are worthy of attention.

' You remind me, by contrast,' said she, ' of the solicitude I see in some who would be superior to such concerns, to appear in a variety of dress : there is nothing some people will not do, for the credit of possessing many changes.' " It is very true, indeed my lady," said the person waiting on her : " we are now obliged to make dresses that will *turn* ; we trim the seams ; and ladies like them vastly. And here I have got such a job ! here is a dress that a lady has sent me to " modernize," as she calls it ; it is a white sarsnet so dirty, that I am sure, not one of our young women would wear it ; and it is to be trimmed with pink : it will cost as much as a new dress. And here is this beautiful worked muslin of a lady's ; I am to get it spangled all over for her ; it will come to, I don't know what, and tear to pieces when it is done ; but it is to look like a new dress."

So much for modern economy ! We cannot repress the inclination we have of giving a slight sketch of what is termed a *snug party* ; where the mistress of the house *does not* sit at the head of her table ; and, of course, is ignorant of every thing so vulgar and unfashionable as the economy of her table. Colonel Fashionist takes the head of the table, and appoints Mr. Sydenham to face him.

* Fish at top ; fish at bottom ; the one an enormous turbot.

the other a lovely salmon; two soups; a noble haunch of venison: chicken and veal to *answer* each other; a harico of mutton to shew how tender venison *ought* to be: omelet nodding at forced eggs; the macaroni too late; cheese glazed by the sun; and butter which the colonel recommended to the wheels of his carriage, formed this snug repast. "Your turbot is too big, Mrs. F." said the colonel—"the middle size is better."—"It is the man's fault," said Mrs. Fashionist. "Did you tell him what your party was?" "No, not I.—Did you tell him, Rackwell?"—"No, madam," answered the butler, with *his hand and napkin on the back of her chair*, I had no orders." "The man might have guessed," said the lady. The colonel was going to speak—"What might that turbot stand you in my friend?" said Major Brag. "Upon my honour, I don't know; can you say, Mrs. F?" "No; I shall know about two years hence, perhaps, Mr. Brag; and then you may *depend* on my letting you know"

Who would not have a fashionable wife? or rather, who would? If this is a fit dinner for a *snug party*, what would have been provided for a large? and the *variety, chicken and veal, omelet and eggs, &c.*—!— But we can assure our readers, who may stare at any thing so outré, that we have seen such things with *our own eyes*. And Miss Hawkins will believe us, when we say, that we have seen, *if possible*, something worse.

The following is an excellent lesson of self-denial, and a serious admonition on the effects of indulging in bad habits. In Chapter XXVI. we have what is styled an '*At Home*,' with anecdotes and portraits. A very old lady makes her appearance at this rout called an '*At Home*,' by the name of Sampler.

'And now, my dear Gertrude,' said her ladyship, 'let me make use of this opportunity, to give you one of the most useful lessons you will receive in the course of your life; precept enforced by living example; this lady has entirely taken away all the shelter any of our errors can claim from prescription: she will not be offended with me, if, for your advantage, I tell you, that she had, till within these two years, a habit, I believe, I may say, of half a century's standing, of taking snuff;—and, my good friend, having no one to consult or to controul her, and being, moreover, by the practice of many generations, a thoroughbred snuff-taker, certainly indulged her nose with as much benevolence and liberality as any body I ever knew. But beginning, as she tells me herself, to think, that advancing years call for peculiar attention to neatness of person; not disgusted by a change of taste, or corrected by a fit of sickness; but on the pure suggestion of her own good sense, she laid her box out of her pocket, and I believe, I may say, has never used snuff since.'

"I have never even smelt to it," said Mrs. Sampler.

'O how I admire the resolution,' said Gertrude, 'how good you were to tell me Lady Mary! and may I ask, Madam?—Did you feel great reluctance? did you often wish for it?'

'My reluctance,' said Mrs. Sampler, 'was overcome by my conviction; but my hand, for many weeks, went involuntarily to my pocket; and I was sometimes almost cross at the disappointment; but every day made it less: and I am very happy that I did not give way; I cannot pretend to say, indeed it would be doing harm were I to affect such magnanimity, that the victory cost me no struggle; perhaps I suffered as much as some children in weaning; but, I assure you, the matter is very feasible, and I wish every body would try occasionally this mode of self-government. I began to think, if I had a long illness, how unpleasant my dirty indulgence might be to those about me; and I thought it grew upon me. Every woman who lives without male society in the house ought to be very scrupulous: men keep us to our good behaviour; and I remember being very early in life, disgusted by a relation who brought me up, and who, having every thing in her power, and no one to fear, would, I believe, had she lived a few years longer, have slept in her dining parlour. Not liking to be troubled, and growing daily more negligent in her person, her servant was ordered to leave within her reach, whatever she could want; and had any body examined the sofa of her apartment, they might have found many things not looked for in a drawing-room: she had shoes less out of shape than those with which she relaxed in the house, and coverings to throw over her, which I was, with the nimbleness of a squirrel, to drag forth on a knock at the door; and, in her latter years, her sight growing bad, a general airing of linen was one of her amusements, and consequently one of my disgusts. She must not have done this had she lived with a husband or a brother.'

As music is the passion of the age, and as it is made with a great many families almost the first point of education, we cannot help extracting the following as a warning to parents in educating their daughters, to furnish their minds with something more solid than music, and only music. We are ourselves passionately fond of music, but we have seen such sacrifices made for this one accomplishment as make us shudder. There is hardly any thing a young lady can learn which places her in *such improper society as music*; when the rage for it prevails to such a degree as at the present day. But we must be very careful what we say, for we shall have not only all the violin players holding up their fiddle-sticks in a threatening position at us; but we shall have to encounter such numerous frowns and averted looks from the fair warblers and piano fingerers, as would almost annihilate us modest,

sober-sided men. Let us therefore hasten to the example to justify what we have said.

'Look,' continued her ladyship, 'at the fine shewy young woman drest in crape, with the green border and golden ears of wheat. You see her advantages of person; her complexion and figure are fine, though you will, I dare say, discover that her features are deficient in producing an agreeable character. * * * * * This woman to whom I call your attention, is the daughter of a country gentleman, neither of family or [nor] fortune: having many daughters, the *getting them off*, as it is called, was an object with him; and this girl having a good ear, and he an uncommon share of musical science, he determined, I suppose, to make his skill her dower. She was therefore trained to music, very much in the way that dogs are taught to dance and birds to spell; and every thing else was neglected for the sake of this accomplishment. She is consequently as ignorant as a servant-maid of every thing elegant, and knows nothing of what is useful. A man of high rank has been caught by this decoy-duck; and she is now enjoying the second year of her celebrity. She is at present the first piano-forte player in London; a distinction that, had I a daughter, I should dread for her. The husband is what is called a *good creature*; that is to say harmless, and of an amiable temper; but this is not all a woman needs, and especially a silly woman, in him who is to take care of her; he married, not so much, I am persuaded, out of love for the art she excels in, as for the sake of the credit her excellence would confer on him. Were I to describe him, or the alteration she has made in him, you would pity him though you could not respect him. But this is not the worst; men who marry what I call *professional* wives, ought to recollect the concomitant circumstances of their pride or amusement; to maintain celebrity, incessant vigilance and industry are requisite; and in music, the sacrifice of time must be considerable. I do not say that a woman, who is a good manager of her house, might not do what is necessary in it, and without sacrificing the care of her family; but this silly woman not only has, in every way, neglected her duties, but she has been destroying the little principle she might be born with. Great as are the evils attendant on an ill-balanced mind, a worse is to be found, in such a case as this, in the company a man attracts to his house. I never have been admitted there in a morning, without finding her surrounded by men who came to practise with her; and if you ever see such a scene as that, you will perceive the many attendant circumstances that render it dangerous to a silly vain woman of any personal attraction. The consequence has been, what any one might foresee: the respectable part of her acquaintance have been shy of her all the winter; and her

concerts have been attended by, what I call, the worst society in London, people who *might be* any where, and *ought to be* no where. I hear one of the *quartet* and *quintet* gentlemen was dragged out the other day from some place of concealment, and that her husband is talked to by his friends on the subject.

This is exactly in unison with our ideas. The company which music draws round a fine young woman is highly dangerous. If she is well educated she *may* escape contamination; but what sensible person will trust to this? How many heart-achs—how many unpleasant suspicions must corrode the mind of an anxious and affectionate parent! We would rather hear our daughters stigmatized for *particular* old maids, than see them launched into the world with all its splendours and pleasures, surrounded by such a sea of dangers! We are persuaded that music may be acquired even to great proficiency, and yet not made a *first* point in education; and all your *quartet* and *quintet* gentlemen may be avoided into the bargain.

With respect to different modes of education, we cannot exemplify absurdity better than by giving the following:

'You will excuse us, I know, my dear Miss Aubrey,' said Mrs. Square, pointing to her children, 'if we go on in the usual way; and I need not tell you young folk want looking after. Emma, *I will* have more regularity in your proceedings. Is not this the time for drawing? why are you at work? you see your sisters are at their drawing—where is your's?'

It must be known that Emma, as Miss Hawkins says, was not of the family of *Square*; she was a daughter by a former husband; and had a brother who took delight, during his vacations, in instructing her; and in giving her some insight into the studies which he was pursuing at a public school. But Mrs. Square (though Emma was a young woman, and her other daughters quite children) '*never acted without the best reasons.*' She therefore renders Emma's life intolerable, by compelling her to submit to the stated occupations of the rest of the children who were ten years of age.

'To tell you the truth, my dear mother, my head is so full of what Robert talked of last night, that I can hardly make it admit any thing else.' 'What was it?' said Gertrude. 'Why,' said Emma, earnestly, but modestly, 'Robert is reading Livy, and I am only in Justin; he described to us last night the conduct of the first Scipio Africanus, in the second Punic war, and particularly at the period of the battle of Zama: he told us of Massinissa, of Sophonisba, and Syphax: he described the supper party at Syphax's, where Asdrubal and Scipio met; and I

am dying with impatience to read it; for he says his abstract of it can give us no idea of the style of the historian: I never was so charmed: I got up at five this morning on purpose; but I cannot read it with ease enough to enjoy it. Think, O think, what it is to know, that in the small compass of this volume,' said she, seizing the book, 'is a treasure of knowledge, and I cannot get at it:—I *must* accomplish it.' Mrs. Square interposed: 'Emma, will you mind me? I will have the book laid aside. I will not have such ranting. If you are impatient, we will read the chapter of Livy, on Monday evening, in some translation; but at present the drawing *shall* be attended to: you know Monday is *reading evening*.'

This is *squaring* knowledge with a vengeance. To a little girl, who was waiting for the party to assemble for a walk, and who had taken up a book to amuse her, Mrs. Square exclaims,

'There is a time for all things; lay the book down, and sit quiet till we are all ready. Bless my heart! you are *very* industrious! I suppose you mean to be wiser than any body. The child obeyed, and seating herself on a painted chair, so as to reach the leg of it with her heel, she fairly kicked off a whole hieroglyphic emblem of eternity, before the bonnets were on.'

So much for the *squaring* of education, and portioning out a child's mind!

We must not close our extracts without giving one to which we seriously wish, and earnestly enjoin our fair friends, *who are yet in the market*, duly to attend.

'O! my dear young friend!' said Mrs. Vibrate, 'take care how you marry: never marry a man of pleasure, as it is called, unless you can be content to live with a brute. I would not believe that he who was the life of every company, could be the dullest of all mortals at home. I cannot tell you the disgust I felt in being the wife of a man of the highest fashion, or how I was driven to hate him, whom I saw the idol of the world. But thank heaven I am released; the evil proved its own remedy; and I can never be thankful enough for its arriving just in time to rescue me from the grave.'

How many a deceived lady can bear witness to the truth of this! A man of pleasure is of all monsters the most disgusting, the most tyrannical, and the most unfeeling.

'How delightful Sir Harry was last evening!' said Mrs. Plume to Lady Shamwell. 'We wished you of our party; he was all anecdote and repartee, all life and fun; Lord! you are a happy woman to have such a man for your husband! Lady Shamwell has too much good sense to do more than bow, in reply to such observations, or she might have said, that, for no cause that she could discover, but because her child is a girl, Sir Harry had not spoken kindly to her for the last six weeks.'

Such, fair ladies, are fashionable husbands! The man who is all life and good humour abroad, is too often surly, peevish, discontented, and utterly disagreeable by his own fireside.

But we must draw to a conclusion. Numerous other passages, worthy of being noticed and extracted, crowd upon us; but we fear that Miss Hawkins will imagine that we are making a selection from her work, which may hurt its sale. This is very far from our wish; for she has delighted us with her sterling sense, charmed us by her vivacity, and amused us by her anecdote. She has done even more; she has made us reverence her for her rational and her cheerful notions of religion. With this impression we take our leave, hoping that we may, but fearing that we shall not soon look upon her like again. It may naturally be asked, what! are there no faults? We answer, yes; but the *virtues* of the work, if we may so express ourselves, are so many, and so various, that the comparatively few defects may well be omitted in the contemplation of its general excellence.

ART. VI.—*A Sermon preached before the incorporated Society for the Propagation of the Gospel in foreign Parts; at their anniversary Meeting in the Parish-Church of St. Mary-le-Bow, on Friday, February 21, 1812. By the Right Reverend Samuel, Lord Bishop of Carlisle.* London, Brooke, 1812.

THE bishop thinks that the words of Jesus in Matthew xxviii. 19, 'Go ye and teach all nations,' &c. were not exclusively confined to his immediate disciples, but involved a duty, the performance of which is incumbent on Christians of all countries and times. Supposing the duty of making proselytes to Christianity in every nation under heaven to be as imperative as any society for the propagation of the faith can wish it to be understood, we must beg leave to remark, that the invention of printing has made a great difference in the mode of performing the obligation. When books were too expensive to admit of general distribution, oral teaching was much more necessary than at present; when books, and readers of books, are almost most as numerous as the particles of sand on the shore. That instruction, which in a more early period of the church, was necessary to be impressed by oral teaching, may now,

in a great measure, be executed by the diffusion of books. Where people have been taught to read, books will be found the most efficacious missionaries. The Bible Society therefore appears to us to have adopted a cheaper, a more compendious, and, we sincerely hope, a more effectual mode of propagating the faith than has been embraced since the age of the apostles.

Amongst the causes which have frustrated the labours of the missionaries to plant the gospel in the heathen world, the bishop reckons 'the *utter ignorance of all that is called God, or worship*, amongst savage nations,' which he says 'must preclude almost all explanations of the advantage or necessity of the Christian Faith, and of our redemption by the blood of Christ.' We have read a good deal about savage nations, but we can scarcely recollect one, in which there was such an '*utter ignorance of all that is called God, or worship*,' as the good bishop seems to suppose. It is at least certain that this ignorance is not characteristic of the Hindoos, amongst whom so many missionaries have been sent. Their religious notions are indeed in many instances only a tissue of absurdities, and their worship only a many-coloured superstition; but what worship is there even amongst more civilized nations, in which there has not been some accommodation to the ignorance or the prejudice of the multitude? Some of the philosophers of antiquity would have preferred a refined theism to the idolatrous system of their country; but they knew that it would be but ill suited to the gross conceptions of the multitude; whose religion has always consisted more in palpable forms and gaudy rites, than in abstract musing or spiritual adoration. It is only by degrees that men can become fitted for a purer worship; but when the general education of the people, continued for several generations, has elevated the great mass of the community in the scale of intellectual excellence; and purged off the scum and dross, which have obscured the fine gold in the moral constitution of man, a more pure and simple form of worship may become acceptable even to the vulgar; and the peasant, acquiring some of the bright characteristics of the sage, will worship the father of spirits, according to the injunctions of Jesus, in spirit and in truth. In almost every state there is an esoteric religion, consisting of forms levelled to the capacity of the ignorant, and an esoteric addressed rather to the mind and affections, and suited to the approbation of the wise. Our Saviour made no abrupt, no violent effort to abolish the

temple-worship of the Jews, though it is evident from the general tenor of his precepts, and the complexion of the adoration, which he both practised and enjoined, that he thought the sanctuary of 'the upright heart and pure,' better adapted for the worship of the Father of the universe; than temples hung with garlands, resplendent with lights, or breathing with incense.

The bishop says in a note, p. 7, that 'corrupt doctrines are rarely successful.' We believe that the contrary is proved by the unanimous voice of history, and the general experience of mankind. What is Popery but a 'corrupt doctrine;' yet, what doctrine was ever taught with so much success, or was so long triumphant over the reason, the ambition, the avarice, the virtues, and the vices of mankind? Mahometanism is a very corrupt doctrine; but how wide is its diffusion, and how formidable its sway, even after the interval of more than a thousand years has been left to detect the imposture, and to weaken the potency of the delusion! Credulity is the constant concomitant of ignorance; and how small, how comparatively diminutive is that portion of the globe, in which any thing which deserves the name of knowledge, is generally diffused? But where the mass of the people are brutalized by ignorance, what barrier can be opposed to superstition? Superstition rapidly spreads her conquests over the realms of credulity.

'Per populos dat jura, viamque affectat Olympo.'

Knowledge, which enlarges our acquaintance with second causes, and extends our views into the operations of God in the natural world, is the best antidote to credulity; but where there is a dearth of this knowledge, credulity will ever be busy in favouring the progress of superstition. If we take a view of the globe only in order to contemplate the different degrees of intellectual culture amongst its inhabitants, what people shall we find who have risen so high in the intellectual scale, or amongst whom knowledge is so widely spread as in those of this country? But, even here, as many instances might be adduced to prove, Credulity is not extinct, and Superstition is not prostrate in the dust. Her form does not, perhaps, here, as in many other places, reach from the earth to the clouds; but her aspect is still hideous, and her stature not only tall but robust. The patriotic efforts of Mr. Lancaster, and the scriptural exertions of the Bible Society, will, no doubt, finally succeed in banishing both Credulity and Superstition from this favoured land.

'Largior hic campos æther et lumine vestit
Purpureo.' * * *

Amongst the qualities, which missionaries ought to possess, as auxiliary to their success in rendering the heathen converts to the doctrine of Jesus, the good bishop mentions a certain proficiency in medical science, which may often enable the teacher, whilst he removes the infirmities of the body, to work a cure in those of the mind. The gift of healing, which was such a resplendent feature in the first founder of the doctrine, ought certainly not to be neglected by his followers. The bishop also mentions a knowledge of languages as another requisite; and here The Bible Society will be found to supply the most powerful aid to the labours of the missionaries, and to the propagation of the faith.

The bishop, alluding, we suppose, to the wide dispersion of the Scriptures by The Bible Society, in the vernacular tongues of all the nations of the earth, says, pp. 12, 13,

'Nor indeed would it be sufficient, if we would complete the work, that we *barely give the words of the REVEALED WILL OF GOD*, in all languages, and then leave them to be understood, as they may chance to be, by the unlettered barbarian. The case of the Ethiopian eunuch points to better notions: he was reading the prophet Esaias; *understandest thou*, said Philip, *what thou readest*? And he said, and such must ever be the language of the natural man, *How can I, except some man guide me? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus*. Acts viii. 30, &c. Can there,' exclaims the respectable prelate, 'be a plainer intimation, that the work of conversion is not to rest upon the bare reading of the word, but that A GUIDE to the *true* meaning and import of it must be added, if we would make men understand the name of Christ.'

When a person endeavours to support any particular hypothesis by historical reference or authority, the case, which is adduced, should be a case *in point*. The circumstances should be similar, or the difference will invalidate the application. Where the premises are dissimilar, the result cannot be the same. Now the case, which the good bishop has adduced, happens not to be a case *in point*. It accordingly makes nothing for his argument. It is too weak to bear the weight which he wishes to rest upon it. The circumstances of the present times, and of those to which the bishop alludes, are totally dissimilar. We would beg leave to ask the right reverend prelate, how the eunuch, unless instructed by Philip, or some other person, could deduce the doctrine of Jesus from the

writings of Moses and the prophets? How could he descry the spiritual nature of the New Dispensation, which was hidden under the gross ceremonies of the Old? Or how was he to know what the nature of the kingdom of the Messiah was till it had been communicated to him? So far it was necessary for Philip to explain to the eunuch what the doctrine of Jesus was, and how the way for the dispensation, which he promulgated, had been providentially prepared by the ministry of the prophets. If the eunuch had possessed, in his vernacular tongue, an account of the life and discourses of Jesus, he would have had only to read in order to know, what the doctrine of Jesus was; and how the New Covenant, which was ratified by the death of Christ, differed from the old ceremonial law, which Moses introduced. Had the eunuch, we again repeat, possessed the writings of the evangelists in his own native idiom, he would not have needed the teaching or comments of Philip or of the other apostles. For, if all that is *necessary to be known* in the writings of the Evangelists, cannot be understood without a comment, to what purpose were they composed? Is it not said that the gospel is preached to the poor? But to what purpose is it preached to the poor, if it be not intelligible to the poor? But at the time when Philip initiated the Ethiopian in the doctrine of Christ, there was not only no printed, but probably no written, at least no published, written account of the conduct and sayings of Jesus; and, therefore, the only way by which the person, of whom we are speaking, could obtain that knowledge, was by the oral teaching of Philip, or of some other disciple of Jesus who had been instructed in the truth.

The Bishop of Carlisle tells us, in the passage which we have quoted above, that, besides the Scripture, 'a *guide* to the *true meaning* and import of it must be added, if we would make men understand the name of Christ.' But we must expressly declare, that, if 'the name,' by which we suppose that the learned prelate means, the doctrine of Christ, cannot be understood without a human guide, then was that doctrine delivered in vain. Then would it be no *revelation*, but rather an obscuration of the will of God. Besides, for a moment allowing the justness of the bishop's observation, we ask, as far as regards the Bible Society, which of the numerous sects, of which that society is composed, is to supply this valuable guide? Which sect is to be permitted to domineer over the opinions of the rest? Which is to be elevated by unanimous suffrage

into the magisterial chair, and to be allowed to pronounce its dogmas with the infallibility of the Vatican? In the Bible Society men of very discordant, and indeed irreconcilable doctrinal opinions have found a point of union in the righteous undertaking of circulating the Scriptures, and nothing but the Scriptures, not only at home, but abroad, amongst all nations, and in all languages. But would not this union be instantly dissolved, and the most furious dissensions ensue, if any attempt were made to supply the guide which the bishop appears to think such a necessary accompaniment to the Scriptures? Will the Calvinist, or the Arminian, will the Athanasian, the Arian, the Socinian, ever agree in their notions of a guide to the *true meaning* of the Scriptures? Where then is the remedy? Why, to do what the Bible Society actually do—to circulate the Scriptures without any sectarian comment, or any human exposition. Nor is any comment wanting. For the Scriptures themselves will furnish a very satisfactory comment on themselves. There may be, and, as long as men's minds are subject to different impressions, and receive different degrees of cultivation, there must be a diversity of scriptural interpretation; but this diversity itself, instead of being an evil, is a good, as far as it furnishes an opportunity for the exercise of mutual charity and forbearance. There may be a diversity of opinions on particular doctrines, but this need not dissolve the bond of peace. The harmony of affection may still be preserved amidst a great discordancy of opinions. Men may differ, without the bitterness of controversialists.

What is, or what, rationally speaking, can be the object of dispersing the Scriptures amongst the heathen, but to supply them with a clearer rule of life, and a brighter prospect of eternity, than they had before? But for this great purpose, the Scriptures themselves will be found an all-sufficient guide. Here, human learning may obscure, but it cannot elucidate the sense. Here it may perplex, but it cannot simplify the way. For we would beg leave to ask the learned prelate, and indeed the whole host of adversaries to the Bible Society, Is not the doctrine of Jesus, *as far as it is a rule of life*, too clear to be misunderstood? Can any commentary, however erudite, render it more perspicuous than it is? Cannot a Hindoo, or a Mahometan, understand the meaning of the divine precept, *Do to others as thou wouldest that others should do to thee*, without an elaborate commentary by some doctor of

the Sorbonne? Before a peasant either in Europe or in Asia can comprehend the meaning of the great Christian law, 'Thou shalt love the Lord thy God with all thy heart, and all thy mind, and thy neighbour as thyself,' must he consult some casuist on the banks of the Cam, who will fritter the duty into obligations light as air by his qualifications and reserves, his subtleties of logic, and his refinements of philology?

But the important question is, Can Christianity, as far as it is a divine revelation, want a human commentary? *Can the work of God stand in need of the help of man?* Is not the supposition absurd? Is it not a tacit libel on the divine origin of the Scriptures? Is it not a confession that the religion of Christ is of terrestrial extraction? If we say that the Rule of Life, which Jesus promulgated, cannot be understood without a human commentary, we might with as much truth affirm that a man cannot walk in the light of the noon-day sun, without a dark lantern in his hand, or a farthing candle by his side? Cannot God sustain the frame of the universe, unless it is bolstered up by an army of pismires?

ART. VII.—*Portugal, a Poem, in two Parts.* By Lord George Grenville. Second Edition, 8vo. pp. 135. London, 1812, Longman.

THE noble author now before us has chosen a very inauspicious moment for entering upon his career of poetical reputation. Two rivals, and we may add two very victorious rivals, have lately started for the same meed, and there is a certain combination of circumstances, which will lead a very large proportion of the public to draw comparisons of the powers of genius displayed by three cotemporary suitors of the muse; Lord Byron, the tuneful pilgrim; Mr. Wilson, the visionary of the lakes; and Lord George, the poet peripatetic. That this last title is justly due to our present author, that it is his logical differentia from other poets, all who have seen him perambulating the university High-street in his academic habiliments, such as his portrait painter Mr. Deighton has delineated him, all, who have been dazzled, not by his genius, but by the irradiations of the blacking of his boots on the pavement of St. James's, and all, who now picture him spouting on the rocks of Cintra, during his 'evening excursion,' in all the warmth of poetic madness, will very

readily allow. His powers will be compared with those of Mr. Wilson, because while the latter was inhaling the air of learning and taste in the groves of Magdalen, the former was trimming his lamp in Brazen-nose; and no comparison can be more frequent than between fellow-citizens of a literary republic. And as nobles are not very often poets, the mere circumstance of the appearance of two in that character at the same time, will be a sufficient reason for placing them in the opposite scales; to which will be added, the inclination of comparing the feelings of two persons, who have partially visited the same scenes. When we said that Lord George had chosen an unfortunate opportunity of announcing himself as a poet, we pretty strongly hinted our opinion at the station he must take in the aforesaid triumvirate, but that we may not injure him in the estimation of the Lady Bettys of Grosvenor Square or Portland Place, our final sentiments of his merits in the scale of comparative excellence, shall be given in a language of which the sight is fully sufficient to terrify them into fits. Our author will not be affronted with personating Hector; the critic then takes the scales.

Ἐλκε δὲ μέσσα λαβών· ῥέπε δ' Ἐχθροῦ ἄσιμον ἦμαρ
ᾠχεῖτο δ' εἰς Ἀΐδαο.—II. 22. v. 212.

It would be a very unfair presumption that because our poet has been unfortunate in this instance, he should in consequence be devoid of merit; let us therefore summon him before our critical jury, and try him on his positive excellencies or defects: but first for the circumstances which led to the poem. Lord George went out, as did some other young men of rank or fortune, to Portugal, not merely to see what sort of a thing a camp, a skirmish, or a battle were, without participating in their inconveniences or honours. We will give him the credit of a more enlarged motive; he wished to ascertain the truth of what he had often heard, and of what the leading members of his own family had partially disbelieved, the resuscitation of manly energy in a people long sunk into a lethargic indifference to national honour or independence, and as a senator of these realms, he probably wished to be able on his return to express his opinion on the external policy of our government from personal observation of facts. If such were his views, and we have no reason to doubt that they were, they were highly commendable, and make us regret more acutely that he ever should have been deluded

by a fine evening, and extensive prospect, into the belief of so manifestly erroneous an hypothesis, as that he was himself a poet, and should have given us the painful task of exposing so complete a mistake of judgment.

The poem is preceded by a preface, of which the matter, however estimable, can by no means vie in merit, with the skill of its typographical arrangement. In the edition before us in octavo, this preface, by means of a very extensive margin, a large type, and the assignment of from ten to twelve lines only to each page, is extended over a dozen pages of fine wire woven paper. Now, admiring as we do the skill of such an arrangement, we must put in our plea against the originality of the invention in this place. Lord George is, or ought to be, a scholar; and as he has sojourned in Brazen-nose, and quotes Thucydides, we will presume he is. It is next to impossible therefore but what he must often have read, and as often admired the crafty means resorted to by one Queen Dido of Carthage; by which she contrived to enclose no contemptible number of acres with the hide of one bull. This remarkable instance of the benefits of infinite subdivision has not been lost upon our author. He had to build a book as well as she a city; she had but little money to buy land, he as few ideas to fill pages; and we venture to say that Dido's Lord Chancellor himself was not more surprized at the success of his queen, than must Messrs. Longman and Co. have been when they discovered that 70 or 80 words would actually take full possession of an octavo page. But we will not now insist more on the antiquity of the invention; it is enough for us to contemplate its beneficial results. We all know that in any tolerable edition of an ancient author, the proportion of the text to each page is at most from one to five lines, the remainder being occupied by notes. Very few people, or rather nobody thinks of reading these notes, but the student nevertheless derives this benefit from using so good an edition, that by this division of the author's matter into small particles, his eye is delayed on each sentence a much longer time, and the impression on his mind becomes much stronger than if he sailed down the full tide of a quarto leaf without obstruction. Now Lord George not having as yet had the benefit of annotators and editors, has had recourse to the system which we have been just extolling, and with good reason; for he well knew that deep philosophical and political speculations could be but incompetently digested by a hasty glance

of the eye or mind. To this method of arrangement we are indebted to him for delaying us a due time on the following deep moral and political *page* of reflection.

'I cannot moreover but consider it to be a position at once founded on reason and confirmed by historical authority, that the principles, which operate towards the national greatness of any state, must originate in its own national character, and that the causes, which may have impaired the former, can never be removed but by previously restoring the purity and reanimating the energies of the latter.' P. 9.

We have here principles, which are no principles, but originate from other principles. We at first presumed that there was an identity between these principles and the national character, but this is not exactly the case, for these principles originate from this character, so that while this character is procreative of these principles, it is the same thing with them. How often men mistake the bent of their talents! Why would Lord George, who is, we see, so acute a metaphysician, turn aside from a path, in which he must have gained immortal honour, to pluck the fading flowers of poetry? It shews how weak the wisest of us are! but enough of these reflections.—As a poet our author must now be examined.

Part I. The curtain draws up. Scene—a mountain at Cintra. Time, the evening. Dramatis personæ, Lord George Grenville, and the setting sun. Personæ mutæ. Eccho and Lusía, or Portugal. Lord G. addresses Lusía.

'Lusía, while musing on the wayward fate,
Which rules the scale of Europe's doubtful state,
Whilst freedom's trembling hopes yet pause to know
The event that waits her last impending blow,
Say, can an ardent heart which long has sighed
For ancient honours dimm'd and fallen pride,
Touch'd by the kindred spark refuse to twine

Its fondest dreams, its warmest prayers with thine?'—P. 1.

Now all this is very fine and very pretty, but we have our apprehensions, that our author, in the heat of poetical fervour, has not paid due attention to his English grammar. We are wholly at a loss to guess who or what the person or thing is that is here described as 'musing.' It is that anomaly called a nominative absolute, a nominative without a dependant verb; unless indeed we are to suppose that the ardent heart, of which we read a few lines below, is the thing musing, yet this seems a very improbable solution; for musing is not an amusement of which ardent hearts are very fond. But to proceed—the soliloquy is followed by a description of the prospect.

' For as I spoke on Cintra's topmost head
The ruddy beam its latest influence shed,
The tranquil breast of ocean far away
Caught but to lose the smiles of parting day,
With silent course the shadows lengthening train
Swept down the steep, and sought the distant plain,
In midway air the twilight's blue mist curled,
And far below me lay a lessened world.—P. 8.

Lunardi, the aéronaut, who compared Epping forest to a gooseberry bush, when seen from a certain height, was we think, rather more successful in his description. But it is here time we should say something of Lord George's versification before we proceed farther. His lines are beyond a doubt very easy and sonorous, and were sound and graceful cadence the only requisites in a poet, he would receive a great share of merited applause. We have heard it well and justly remarked, that the poets of Isis have acquired a cadence peculiarly their own, inso-much, that if we turn to one of the collections of their more modern prize poems, they appear like so many copies drawn with various degrees of success from the same model. This model is, it should seem, Mr. Heber's '*Palestine*,' a poem, which received strong and deserved applause at the time of its appearance, and which no succeeding cast issuing from the same officina has equalled; but in *Palestine*, as in the poem before us, the cadences, however, individually perfect, are generally uniform, and consequently very often tedious. Could we restrict our attention wholly to sound, we should acknowledge a close resemblance between *Portugal* and *Palestine*, and a not much less striking similarity to *Campbell*. Our powers of abstraction, however, fall infinitely short of this extent, and very unjust should we be to Mr. Heber, did we for a moment compare our present author with him. The strange obscurity of ideas, the miserable links of connection, and above all the confusion of metaphors which meet us at every turn, prohibit any such attempt.

In taking a survey of the country, his lordship's eyes are arrested by a convent, his description of which will exemplify his style of pretty little metaphor.

' Where yon tall spires in parting radiance bright
Fling from their quivering tops a dubious light,
Throned on that air-drawn steep, whose towery head
Frowns o'er the plain in broader, darker shade,
Where time-worn arches, rising bold and high,
Crown the grey-stone with antique tracery,
My awe-struck eye reposes.'—Part II.

His lordship's awe-struck eye being now reposing on an air-drawn steep, our readers may possibly imagine that his mind partakes of the quiescent state of his optical nerve. This is by no means the case, and such reasoners know little of the nature of a true poet, who often composes best in his sleep. Lord George indulges in a long train of reflections on the origin, the use, and the abuse of convents, into which reflections he interweaves an address to Superstition, and aims two or three very hard blows at the Inquisition. We have here a serious charge to bring against him on his method of conducting his poetical warfare; he really seems to be indifferent to the means, 'dolus an virtus.' For after asserting, explaining, and no doubt convincing us, that convents are very bad things, that they owe their foundation to acts of rapine, &c. he turns suddenly round, changes sides, just as an oppositionist does, when he becomes a minister, and in the qualifying tone with which those gentlemen generally announce the little change which their sentiments have undergone, he comes upon us with—

'And safely yet our gentler mood may trace
E'en through the gloom of this sequestered place
Amidst its loneliest cells some latent good.' P. 15.

This passage gives us the comfortable assurance that however bad a poet our author may be, he has versatility of sentiment enough for a first-rate statesman. We have now had it proved to us that convents are bad things, and that they are good things; and Lord G. justly considering that he has done with ecclesiastical edifices, observes in his argument, and accidentally adheres to his plan in his poem 'that the divine being is perhaps to be worshipped with feelings of a more exalted devotion in his works as displayed in an extensive prospect.' This is a position which some will not be willing to concede, thinking, perhaps erroneously, that those religious duties, which call to mind the beneficence of God in the institution of our own religion, are more calculated to inspire exalted devotion than any survey of hill, wood, or dale. This latter may convince the mind of the infidel, but will it so readily explain or enforce the duties of christianity? As we next meet with an address to an Atheist, we presume that our author really meant that the works of the Creator, and the contemplation of them will best prove the existence of a deity to the unbeliever, and that he has merely an indistinct way of explaining his own ideas. The Atheist is not inaptly designated as

'The wreck of genius, twilight of the mind.'

If such, however, is our author's opinion of him, it is rather hard that he should versify Job for the sake of putting such posing questions to him as the following.

Can'st thou trace
With all thy boasted skill, the birth sublime
Of infant Nature, or the march of Time
Tell how the wakening spheres in concourse high
First caught the strain of heaven-born melody,
Owned this the brightening vault its mystic sound,
And 'gan with time itself their everlasting round ?

We trust that before our author proposes this test to any Atheist, he will have the goodness to translate it into English. As far as we have yet proceeded, might have been written in or upon any Catholic country, or indeed in the same study at Royston, in which Moore's almanack is composed. We were pleased therefore to meet with the words 'Lisbon, to thee I turn,' (p. 25) and the remainder of the first part recapitulates some of the most glorious events of Portuguese history, notices some of the more distinguished characters of that country, deploras its degradation in modern times, and expresses hopes of a regeneration of character. We cannot refrain from quoting six lines, which will, we think, be rather descriptive of the sensations of Lord George; should he condescend to turn over these pages, will he not repeat his own lines?

'But ah! the Muse must turn that eagle gaze,
That loved to rest on glory's sun-like blaze;
For ever mute her harp's exulting tone,
Its strains forgotten, and its heroes gone,
Quit each bright scene her youthful fancy knew,
To pause in sadness o'er a dark review.'—P. 37.

Part 2d. After a short time we come to the present contest in the Peninsula, and here we confess we were infected with more than male curiosity to ascertain the opinions of this shoot from the Grenville stock; but a poet, we presume, aims at general popularity, and in consequence, although we certainly imagine that Lord George's personal observations have led him to augur well of the system pursued in the Peninsula, he deals so much in generals, that our presumption rests on very slender grounds.

At the opening of this second part the author, we imagine, is still to be considered as sleeping, for it is impos-

sible, if really awake, that he could for a moment imagine that he saw the ghost of good old King Sebastian. See it he does, however, and very naturally enquires the name of the stranger,

'And who is he who from the wide expanse
Of unseen distance moves? in proud advance
A giant form he comes, his forehead wears
The snowy ringlets of departed years,
Her regal ermine o'er his shoulders spread,
The crown of Lusitania decks his radiant head.'

As no one answers this question, Lord George replies to his own query, and informs Lusitania, who we should have conceived had better opportunities of knowing her own king than Lord George, that this stranger, whose head was radiant with snowy ringlets, was no other than her own Sebastian, whose re-appearance on earth at some time of national peril to his country, had been foretold among the Portuguese. Our poet proceeds to the battle of Busaco, but previously propitiates his female readers with a poetical address, which we presume not to criticize, as we do not understand it.

'For sure some nobler influence than the power
Which waits on beauty in her myrtle bower,
Which gilds her smile and woos th' enamour'd air
To fan with gentlest breath her auburn hair,
Bids you exult, when those you loved have won
That fame perchance your image first begun,
And Britain's youth from you demand a crown,
Pledge of their country's worth, and guerdon of their own.'

We can with difficulty trace a little glimmering rush-light of meaning in all the lines of this extract but the sixth; this is to us a locus deploratus. We proceed to the battle; this is very considerably the best portion of the poem, and exhibits powers, which if ever chastised and sobered by the rules of true taste, will shew Lord George no unworthy scion of the Grenville stock. At present there is, as we have said, a weedy luxuriance of confused metaphor, that has seldom been exceeded. It was really with some difficulty that we found out the following lines to be descriptive of the French eagle.

'Low o'er its barded brow the plumed boast
Glittering and gay of France's wayward host,
With gallant bearing wings its venturous flight,
Cowers o'er its kindred bands, and waves them to the fight.'

But that Lord G. can write poetically, and at the same time sensibly, we must confess when we read,

' Their victor course is run, for see above
As bursts the British lion from his grove ;
Lusia's young offspring quits its neighbouring lair,
Child of his hopes, and nursling of his care,
And hails with kindred zeal the coming day
To flesh its infant fangs, and claim a welcome prey.'

And again.

' But mark, as onward swept the northern blast,
Its opening folds the eddying circles pass'd,
The deaf'ning gems are hush'd, but from afar
As slow the gale uplifts the shroud of war,
Half veiled in smoke, half glimmering on the sight,
What bristling line expands its wings of light,
It lengthens as it moves, thus the pale ray
Scowrs o'er the steep, when tempests pass away.'

We have, as usual, a crowd of simile; but we conceive the fourth line and the two last to be imagined and expressed in no contemptible manner.

We will not pursue our account of this poem farther; it has not the interest of a continuous tale to make such an analysis necessary, or amusing; and we have already gone far enough to give our readers a pretty correct idea, as well of the plan as of the execution. Some little explanation seems necessary for a deviation from our general system, of rather holding out encouragement to a young author, provided he evinces some talents, than exacting from him a compliance with the severe rules of criticism; the more so as Lord George is a young author, and certainly *does* display some share of imagination. But the fact is, if we may judge of an unknown individual from his style, there is a confidence in our present author, which, while it would derive no great confirmation from our encouragement, will probably feel as little abashed by our censure. If we are asked how we infer such a confidence, we reply, that wherever a candidate for fame comes forward for the first time, and presents a work every way unpruned, and resembling more an extemporaneous effusion than a production of time and attention, his only hopes of success must be built on a pretty strong internal presumption of his own merits. Now such is precisely the present case; and as we have no temptation to soften truth in its asperities for the sake of adding courage where it is not wanted, so have we an unimpeachable opportunity of exercising strict justice in the use of our critical authority. One thing more we should add. There will

be found in this volume many turns of expression very closely borrowed from different poets, mostly perhaps from Scott. We really believe them to have crept in from inadvertency, and from the difficulty of distinguishing between memory and invention, a difficulty which we all feel: we believe this, we say, because there does not appear to be that poverty of words or images in Lord George, which would be the most likely incitement to pilfering. It is our duty, however, to give this caution, as the system of frequent parody from works in the same language is most destructive of interest in the piece, or admiration for its author. Lord George, as we have said, quotes Thucydides, and puts him in requisition for two mottoes, not inaptly chosen. Does he recollect the passage which Addison prefixed to his poem of the Campaign? a passage of which every word may be more closely and justly applied to our exertions in the Peninsula, than they were even by Livy himself to the liberation of the Grecian states, or by the panegyrist of Marlborough to Anne's continental wars? Must not Europe be astonished, that in times, when every state has to consult for personal safety,

* *Esse aliquam in terris gentem, quæ suâ impensâ, suo labore, ac periculo bella gerat pro libertate aliorum. Nec hoc finitimis aut propinquæ vicinitatis hominibus, aut terris continenti junctis præstet; maria trajiciat; ne quod toto orbe terrarum injustum imperium sit, et ubique jus, fas, lex potentissima sint.* Livy, lib. 33. c. 35.

There are a few pages of notes at the end of this volume; as they seldom serve any purpose of explanation, we presume they were introduced for the sake of references to different books, which his lordship may or may not have read. At all events the affectation is a foolish one.

ART. VIII.—*Lachesis Lapponica; or, a Tour in Lapland, now first published from the original Manuscript Journal of the celebrated Linnaeus. By John Edward Smith, M. D. F. R. S. &c. President of the Linnaean Society. Two Vols. 8vo. White and Cochrane, 1811.*

THIS journal is one of the most interesting pictures imaginable, of enthusiasm in the cause of science; and it

is written in a manner better calculated to convey information than the stiff, generalizing, statistical style so much in vogue. The most valuable documents in this line of writing are the diaries of intelligent travellers, written in the fresh moments of observation, before the Rhetorician or the Logician has usurped the office of the observer of nature and the faithful recorder of facts.

With a mind deeply versed in the knowledge of nature, with enthusiasm commensurate to that knowledge, Linnæus never wanted objects to interest and amuse him, incitements to fortitude and perseverance, and that heavenly spark of genius, which even amidst the snows of the Lapland Alps could kindle his imagination, and occupy his soul almost to the total abandonment of all care for his corporeal frame. The dangers, which he encountered, were of no common order and frequency; his privations of the comforts and necessities of civilized life constant and severe: yet his spirit never forsook him; and all his perils are recounted with *sang froid*, and dismissed from his pen with a jest, or an ejaculation of piety. Such is the innate energy of the mind, when elevated to its due pitch by science, and the habitual exertion of its higher powers.

The whole extent of the journey amounted to 3798 miles; and the route was from Upsal to Umoea, Lycksele, the upper part of Lapmark, Pithoea, Longoen, Lulea, Quickjock, the Alps of Pithoea, the Norway coast, Caitum, Tornea, Kimi, Maxaniemi, Calix Kengis, Jonesvando, Abo, Upsal. At the beginning of his journal he describes his equipment thus:

‘My clothes consisted of a light coat of West Gothland linsey-woolsey cloth without folds, lined with red shalloon, having small cuffs and collar of shag, leather breeches, a round wig, a green leather cap, and a pair of half boots. I carried a small leather bag, half an ell in length, but somewhat less in breadth, furnished on one side with hooks and eyes, so that it could be opened and shut at pleasure. This bag contained one shirt, two pair of false sleeves, two half shirts, an inkstand, pen-case, microscope, and spying-glass, a gauze cap to protect me occasionally from the gnats, a comb, my journal, and a parcel of paper stitched together for dry plants, both in folio, my manuscript Ornithology, Flora Uplandica, and *Characteres Generici*. I wore a hanger at my side, and carried a small fowling-piece, as well as an octangular stick, graduated for the purpose of measuring. My pocket-book contained a passport from the governor of Upsal, and a recommendation from the academy. I set out alone from the city of Upsal, on Friday, May 12, 1732,

at eleven o'clock, being at that time within half a day of twenty-five years of age.—P. 1.

We are not able to account for the title of *Lachesis Lapponica*, given by the author himself to this work, unless it was chosen to commemorate the interview with one of the fair sex described in the following passage.

‘The Laplander I had sent at length returned, quite spent with fatigue. He had made the requisite enquiries at many of the huts, but in vain. He was accompanied by a person whose appearance was such, that at first I did not know whether I beheld a man or a woman. I scarcely believe that any poetical description of a fury could come up to the idea, which this Lapland fair one excited. It might well be imagined that she was truly of Stygian origin. Her stature was very diminutive. Her face of the darkest brown from the effects of smoke. Her eyes dark and sparkling. Her eye-brows black. Her pitchy-coloured hair hung loose about her head, and on it she wore a flat red cap. She had a grey petticoat; and from her neck, which resembled the skin of a frog, were suspended a pair of large loose breasts of the same brown complexion, but encompassed, by way of ornament, with brass rings. Round her waist she wore a girdle, and on her feet a pair of half boots. Her first aspect really struck me with dread; but though a fury in appearance, she addressed me, with mingled piety and reserve, in the following terms: “O thou poor man! what hard destiny can have brought thee hither, to a place never visited by any one before. This is the first time I ever beheld a stranger. Thou miserable creature! how didst thou come, and whither wilt thou go? Dost thou not perceive what houses and habitations we have, and with how much difficulty we go to church?” I entreated her to point out some way by which I might continue my journey, in any direction, so as not to be forced to return the way I came. “Nay man,” said she, “thou hast only to go the same way back again,” &c. &c. My health and strength being by this time materially impaired by wading through such an extent of marshes, laden with my apparel and luggage, for the Laplander had enough to do to carry the boat; by walking for whole nights together, by not having for a long time tasted any boiled meat, by drinking a great quantity of water, as nothing else was to be had, and by eating nothing but fish, unsalted and crawling with vermin, I must have perished but for a piece of dried and salted rein-deer’s flesh, given me by my kind hostess the clergyman’s wife, at Lycksele. This food, however, without bread, proved unwholesome and indigestible. How I longed once more to meet with people who feed on spoon meat! I inquired of this woman whether she could give me any thing to eat. She replied, “nothing but

fish." I looked at the fresh fish, as it was called, but perceiving its mouth to be full of maggots, I had no appetite to touch it; but though it thus abated my hunger, it did not recruit my strength. I asked, if I could have any rein-deer tongues, which are commonly dried for sale, and served up even at the tables of the great; but was answered in the negative. Have you no cheese made of rein-deer's milk? said I. "Yes," replied she, "but it is a mile off." 'If it were here would you allow me to buy some.' "I have no desire," said the good woman, "that thou should'st die in my country for want of food." On arriving at her hut I perceived three cheeses lying under a shed without walls, and took the smallest of them, which she, after some consultation, allowed me to purchase. The cap of my hostess, like that of all the Lapland women, was very remarkable. It was made of double red cloth, as is usually the case, of a round flat form. The upper side was flat, a foot broad, and stitched round the edge, where the lining was turned over. At the under side was a hole to receive the head, with a projecting border round it. The lining being loose, the cap covers the head more or less at the pleasure of the wearer. As to shift, she, like all her countrywomen, was destitute of any such garment. She wore a collar or tippet of the breadth of two fingers, stitched with thread, and bordered next the skin with brass rings. Over this she wore two grey jackets, both alike, which reached to her knees, just like those worn by the men. I was at last obliged to return the way I came, though very unwillingly, heartily wishing it might never be my fate to see this place again. It was as bad as a visit to Acheron. If I could have run up the bed of a river like a Laplander, I might have gone on, but that was impossible.'—Vol. I. p. 144.

The following shows that the power of devotion is very strong amongst the Laplanders, and that they are very obsequious to the ordinances of their priests.

'The poor Laplanders find the church festivals, or days of public thanksgiving, in the spring of the year very burdensome and oppressive, as they are in general obliged to pass the river at the hazard of their lives. The water at that season is neither sufficiently frozen to bear them, nor open enough to be navigated; so they are under the necessity of wading frequently up to their arms, and are half dead with cold and fatigue by the time they get to church. They must either undergo this hardship, or be fined ten silver dollars, and do penance for three Sundays, which surely is too severe.'

The proper food of the rein-deer is the mountain lichen, (*rangiferinus*) which he procures by perforating the deep snow which covers it in the winter, and protects it from the intensity of the frost; but in the autumn, when the snow has been melted during the summer, and the lichen has

been frozen, these animals experience great distress. Linnæus says,

'The rein-deer feeds also on frogs, snakes, and even on the Lemming, or Mountain Rat (*Mus Lemmus*) often pursuing the latter to so great a distance as not to find his way back again. This happened in several instances a few years ago, when these rats came down in immense numbers from the mountains.'

In the neighbourhood of Lycksele, Linnæus says, 'I wondered that the Laplanders hereabouts had not built a score of small houses, lofty enough at least to be entered in an upright posture, as they have such abundance of wood at hand. On my expressing my surprise at this, they answered, "In summer we are in one spot, in winter at another, perhaps twenty miles distant, where we can find moss for our rein-deer." I asked, 'why they did not collect this moss in the summer, that they might have a supply of it during the winter frosts?' They replied, that they give their whole attention to fishing in the summer time, far from the places where this moss abounds, and where they reside in winter.

'These people eat a great deal of flesh meat. A family of four persons consumes, at least, one rein-deer every week, from the time when the preserved fish becomes too stale to be eatable, till the return of the fishing season. Surely they might manage better in this respect than they do. When the Laplander in summer catches no fish, he must either starve, or kill some of his rein-deer. He has no other cattle or domestic animals than the rein-deer and the dog: the latter cannot serve him for food in his rambling excursions; but whenever he can kill gluttons (*mustela gulo*), squirrels, martens, bears, or beavers, in short, any thing except foxes and wolves, he devours them. His whole sustenance is derived from the flesh of these animals, wild-fowl, and the rein-deer, with fish and water. A Laplander, therefore, whose family consists of four persons, including himself, when he has no other meat, kills a rein-deer every week, three of which are equal to an ox; he consequently consumes about thirty of those animals in the course of the winter, which are equal to ten oxen; whereas a single ox is sufficient for a Swedish peasant.'

'The bountiful provision of nature is evinced in providing mankind with bed and bedding even in this savage wilderness. The great hair-moss (*polytrichum commune*) called by the Laplanders romsi, grows copiously in their damp forests, and is used for this purpose. They choose the starry-headed plants, out of the tufts of which they cut a surface as large as they please for a bed or bolster, separating it from the earth beneath; and although the shoots are scarcely branched, they are nevertheless so entangled at the roots, as not to be separable from each other. This mossy cushion is very soft and elastic, not

growing hard by pressure; and if a similar portion of it be made to serve as a coverlet, nothing can be more warm and comfortable. I have often made use of it with admiration; and if any writer had published a description of this simple contrivance, which necessity has taught the Laplanders, I should almost imagine that our counterpanes were but an imitation of it. They fold this bed together, tying it up into a roll that may be grasped by a man's arms, which, if necessary, they carry with them to the place where they mean to sleep the night following. If it becomes too dry and compressed, its former elasticity is restored by a little moisture.

When approaching the town of Old Pithoea, Linnæus mentions that the whole atmosphere, especially in the low and damp meadows, seemed occupied with gnats. He tells us that they filled his mouth, nose, and eyes, and almost choked him. He reached Pithoea just at sun-set, and immediately procured a lodging; but I had not, says he, 'been long in bed before I perceived a glare of light on the wall of my chamber. I was alarmed with the idea of fire; but, on looking out of the window, saw the sun rising, perfectly red, which I did not expect would take place so soon. The cock crowed, the birds began to sing, and sleep was banished from my eyelids.'

In the old church of Lulea, close by the door, Linnæus was shown

'a hole which the monks had formerly caused to be made in the stone wall. It was perfectly circular, sixteen lines in diameter, and terminated in an obtuse oval cavity. It was intended as a measure to decide in some cases occasionally brought before the ecclesiastical court. Within the church is a magnificent altar-piece, adorned with old statues of martyrs, in the heads of which are cavities to hold water, with outlets at the eyes, so that these figures could, at the pleasure of the priests, be made to weep.'

This church appears to have been much frequented in the times of the Roman Catholic superstition; and its celebrity was probably not a little owing to the weeping saints just mentioned, and to another device which is recorded by the writer, which exhibits an additional specimen of ecclesiastical imposition.

'There are two pedestals, with an image upon each, whose hands are so contrived, that by means of a cord, they could be lifted up in adoration, as the people passed by them in entering the church.'

In one part of this work, Linnæus inquires why the Laplanders are so swift-footed? This quality he assigns

not to one cause, but to the co-operation of many. Amongst others, it is not a little curious to observe, that he mentions the almost exclusive use of animal food.

'It is observable,' says the great naturalist, 'that such of the creation as feed on vegetables, are of a more rigid, though strong fibre; witness the stag, the bull, &c.; while, on the contrary, carnivorous animals, as the dog, cat, wolf, lion, &c. are all more flexible. The fact and its cause are both evident. The Laplanders are altogether carnivorous. They have no vegetable food brought to their tables. They now and then eat a raw stalk of angelica, as we would eat an apple, and occasionally a few leaves of sorrel; but this, compared with the bulk of their food, is scarcely more than as one to a million. In spring, they eat fish; in winter, nothing but meat; in summer, milk and its various preparations. It may further be remarked, that salted food, which these people do not use, renders the body heavy.

'Here I cannot help making a few incidental remarks, on the opinion, that man is proved, by his teeth, to be formed to eat all kinds of food. Those who advance this opinion, say, his front or cutting-teeth are like those of animals that eat fruits, or nuts, as the hare, rabbit, squirrel, &c.; his canine, or eye-teeth, like those of beasts of prey, as the cat; and his grinders like those of animals that live upon herbage, as the cow, horse, &c. But this reasoning is not altogether satisfactory to me. If, in the first place, we examine the human fore-teeth, we shall find them quite different from those of nut-cracking animals of the squirrel or hare tribe, which are more prominent, and rather spreading than erect at the angle, whereas our's are perpendicular, with their summits close and level. Hence the fore-teeth of such animals are very long, witness those of the beaver. Some carnivorous animals have similar fore-teeth to our's, but have we any such canine teeth as their's? They do not exceed our's in number, but they are much more important. The being furnished with grinders as such, will not, on the other hand, class us with herbivorous animals, although bulls and cows have them; for the dog and cat, and all other carnivorous ones, have grinders likewise. I have not yet met with any herbivorous animal, with a simple stomach, which is not subject to eructation, nor is the mouse tribe any exception.

'But to decide concerning our own species. If we contemplate the characters of our teeth, hands, fingers, and toes, it is impossible not to perceive how very nearly we are related to baboons and monkeys, the wild men of the woods. Inasmuch, therefore, as these are found to be carnivorous, the question is decided with respect to ourselves.'

In another part of this work, Linnæus describing what he deems the probable causes of the healthiness of the

Laplanders, says: 'The quantity of flesh they eat, may prolong their lives, as carnivorous animals are long-lived.' But he appears to have previously enumerated much more efficient causes of longevity in the purity of the air and of the water, with the deficiency of spirituous liquors.

Amongst the diseases to which the Laplanders are subject, Linnæus states, that 'swelled necks (goitres), are frequent.' 'Sore eyes are universal,' from the constant smoke to which they are exposed during the greater part of the year, and the dazzling glitter of the snow when they venture abroad. Female obstructions are said to be rare, and leucorrhœa unknown. 'Coughs are of very rare occurrence; but pleurisies are said to be 'very common, especially in spring and autumn.' 'The stone and gout are entirely unknown amongst the Laplanders.' 'All dropsical complaints are very rare.' The author says, that 'these people are in the habit of swathing their legs, which renders them all slender and well-shaped.'

Our limits will not permit us to indulge any farther in the luxury of quotation from a book, which, as the translator observes, displays a natural and striking eloquence. The difficulties accompanying the translation, it appears from the preface, were very great.

'The editor found himself under the necessity of writing the whole over; but in doing this, though often obliged to supply the forms of whole sentences, of which only hints or cyphers exist in the manuscript, he was careful to give as literal a translation of the rest as the materials would allow. The undertaking, small as the book is, took up much of his time for seven years past. The sketches with a pen, that occur plentifully in the manuscript, are not the least curious parts of the whole. About sixty have been selected to illustrate the book. These have been cut in wood, with such admirable precision, that every stroke of the pen, even the most casual is retained, and it is but justice to the artist, Mr. R. T. Austin, to record his name. The brief narrative subjoined to the journal, having been drawn up by Linnæus himself, to lay before the Academy of Sciences at Upsal, could not, with propriety, be omitted. Part of it throws great light on the body of the work.' *Preface, p. xiii.*

The publication is also accompanied by an extract from Dr. Wahlenberg's 'Observations made with a view to determine the height of the Lapland Alps,' which, as Dr. Smith observes,

'display a singular acuteness of observation, and are a complete picture drawn by a masterly hand, not only to the adept in natural history, but to every one who has the least taste for be-

holding the face of nature under its most striking and unusual aspects.'

The order in which the vegetation of trees and plants ceases, is thus : At 3200 feet below the line of perpetual snow, the spruce fir ceases to grow : at 2800 feet, the Scotch fir ; bears are rarely seen higher than this : at 2000 feet, the birch ; the charr is the only fish found at this elevation : at 1400 feet, brush wood ; the glutton goes no higher than this : at 800 feet, the only berries which ripen, are those of *Empetrum nigrum* ; the Laplanders scarcely ever fix their tents higher up, as the pasture for their rein-deer ceases a very little way above this point : at 200 feet, a few dark shrubby plants remain, as *Empetrum nigrum*, but destitute of berries. Beyond the boundary of perpetual snow, on a few dark spots, some plants, with succulent leaves, are found quite up to the line of uninterrupted snow, as *saxifraga stellaris*, *rivularis*, and *oppositifolia* ; *ranunculus nivalis* and *glacialis*, *rumex digynus*, *juncus curvatus*, and *silene acaulis* : 500 feet above the line of perpetual snow, a few plants of *ranunculus glacialis*, and other similar ones, may now and then be found in the clefts of some dark rock rising through the snow : and some umbilicated lichens (*gyrophoræ*), &c. still occur in the crevices of perpendicular rocks even to the height of 2000 feet above the line of perpetual snow. The snow bunting *emberiza nivalis*, is the only living being that visits this elevated spot.

ART. IX.—*Anecdotes of Literature and scarce Books.* By the Rev. William Beloe, Translator of *Herodotus*, &c. Vol. V. London, 1811.

IN our last critique of Mr. Beloe's *Anecdotes*, we express our apprehension of the immeasurable length of his publication. The subject, in itself, was indefinite, and a threat was thrown out, by which we dreaded the prolongation of our labours in an annual review not only of curious books in the learned or the modern languages, but of MS. treasures from the east, indited in various ages from the great wall of China to the Troad. Happily, however, we have been deceived in Mr. Beloe's preface to Vol. IV, for we are now told, in Vol. V. that a sixth, in great forwardness, will complete the plan ; and that in

consequence of the diplomatic appointment of Sir Gore Ouseley to a high and important office in the east, the communication of MSS. for this work was interrupted, and that, in short, we must be content to purchase it according to the *original* intentions and professions of the editor.

In want of arrangement, interest, accuracy and sense, this volume yields to none of its predecessors; in language, it is more coarse and perplexed; and the anomalous subjects which it comprises, are treated in a most slovenly manner. We are promised, indeed, an index at the end of the next volume; but however copious it may be, the nature of the work precludes it from becoming effective. This volume is or rather was dedicated, in his bibliographical (and *perhaps* in his episcopal capacity), to the Bishop of Ely.

From 81 heads of chapters in 452 loosely printed pages, it will not be difficult to present our readers with an anthology. The task, however, of commenting on each head, which we have examined, is beyond our plan or our limits. A few beauties of bibliography shall suffice.

The first head respects canon and civil law; and Mr. Beloe says, that he is well aware, that he is about to enter on a dry and uninteresting subject, but he does not see how he can *consistently* conclude an account of the more curious and valuable productions of early typography, without allowing a certain space to books, compiled on the subject which we have mentioned. Now, in regard to *consistence*, we cannot possibly divine what it has to do with a work, where the nature and formation of inks* is jumbled together with an account of the Aristotelian school; and the 'History of Henry VIth.'s Catechism' dances down the middle of the third volume with 'Greek Books' in capital letters. There was a little apparent consistency in the two first volumes; but, beyond them, all, as Horace says, ends in a fish.

Waving the strange plea of consistency, Mr. Beloe has certainly thrown some light on the *ÆSIAN* press in p. 4, and on the character of De Albornoz.

'ÆGIDII.

'ALVAREZ CARRILLO DE ALBORNOZ.

'EPISCOPI SABINENSIS LIBER CONSTITUTIO-

'NUM.

'ÆSII. Fredericus Veronensis. 1475.

'This book deserves mention on various considerations. It is of great rarity, and was the first of the few books printed, with the name of the place, at Jesi, a small town near Ancona.

* See our review of Beloe's Vol. IV.

The name of the printer, which appears in the colophon to this book, helps us to ascertain and to give to its proper editor the *Comedia di Dante*, printed also at Jesi, and in Lord Spencer's library: It is well known, that the only printer established at Jesi in the fifteenth century, was Frederick of Verona.

'This *Ægidius Carrillo de Albornos* [z.] was so distinguished a personage in his time, and so much the boast of his country, that a brief account of him may be acceptable,

'He was born of noble parents in the province of New Castile, and became the friend and favourite of Alphonso XI. He, however, rendered himself obnoxious to Alphonso's secretary, Peter the Cruel, by remonstrating with him on his vicious life, and was glad to escape to Pope Clement VI. at Avignon. The pope made him a cardinal; and his successor, Innocent VI. sent him, as his representative, to Italy, to controul and regulate some states which were refractory. On his return, after an absence of many years, the Pope inquired what he had done with the immense sums of money which had, from time to time, been sent him. On this, Albornos [z.] produced a cart laden with locks and keys, observing, that the money had been employed in keeping those cities in subjection, of which the keys were before him.

'He is spoken of in the most exalted terms by Antonio, the great historiographer of Spain, as the pride and ornament of his country, both as a scholar and a politician. I should have added, that Innocent invested him with the archbishopric of Toledo, and that he founded at Bologna a seminary for Spanish students.

'*Audiffredi* speaks of the above book of *Constitutions* as an admirable specimen of early typography, both with respect to the paper and the type. It is printed in columns, thirty-three lines in a page, and is perhaps to be reckoned among the rarest books.'

Among the *Decretals*, of which Panzer enumerates and describes 43 editions before the sixteenth century, some are of extraordinary rarity. Lord Spencer, and the Bishop of Ely, possess the *Editio Princeps* on vellum. It is indeed a choice book: but Lord Spencer's copy is incomplete, inasmuch as the *arbor consanguinitatis* of J. Andreas does not appear, where it ought, in the beginning. This noble volume bears the date of 1463.

A very meagre account of *Gulielmus Durandus* appears in p. 11, although the stupid works which he wrote, are bibliographically commented on to a tedious length. To the three works enumerated by Mr. Beloe (who does not mention the period of his death, which happened at Rome in 1296*), we must add his '*Commentary on the Council*

* For further particulars, not cited by Mr. B. see the life of *Durandus* by *Majolus*.

of Lyons.' In the Index to Panzer (Vol. X.) we find his name falsely printed *Duranti*. This leads us to regret the extreme inconvenience of arrangement adopted by that excellent bibliographer: it is quite a study to understand his indices and references.

Whole pages are dedicated to accounts of some barbarous editions of Justinian; but not a word is expended in relation of the circumstances by which this famous code came to light. Its discovery at Amalfi formed a new era in the history of man; and it tended, as much as any concurrent cause, to the illumination of the dark ages. Nor would this natural introduction of a most interesting subject have been foreign to Mr. Beloe's heterogeneous plan. He presently informs us, that we must be *satisfied* with the following account of a gentleman unknown. Why, therefore, in the name of patience, need his disputed name have been brought forward? We need scarcely premise, that there appears a gross error in the first sentence.

JOHANNES MILIS

' Sometimes called *De Milis*, and sometimes *Absenti*. Of this personage, I have not been able to find any account, having consulted Saxius, Freher, Maginus, Blount, and other biographical works in vain. Freytag, in his *Apparatus Literarius*, v. 2, p. 1447, describing a very early and rare edition of the *Reperitorium Juris Canonici*, imputed to this author, says:

' *Quis iste Johannes de Milis sive ut heic in subscriptione typographi nomen illius expressum conspicitur N. de Milis fuerit, aliis indagandum relinquimus—Josias Simlerus in Bibliotheca illum adpellavit, p. 396, Johannem Milis—Aduit Michael Mattaire, in Annal. Typog. Tom. I. p. 352, codicem eodem anno, quo nostrum 1475, &c. &c. ejus in titulo Milis de Verona utriusque juris doctor eximius adpellatur.*

With such lack of information, the less that had been said by Mr. B. about Milis, the better. Among a thousand Johns, Hofmann throws no light on this obscure individual. We must here quit our Guide in Canon and Civil Law, merely throwing out to collectors, that the early books printed at Brescia, are of the highest value and rarity.*

The authorities which conferred on Attalus the invention of vellum (or rather of parchment), are now generally exploded; though M. Lemprière, we see, in his classical blundering dictionary, still continues to make Attalus patentee. Mr. Beloe is right in his rejection of this absurd

* E. Q. The famous unique Virgil possessed by Lord Spencer—the *Statuta Brixia ex recensione Ferrandi*, &c.

anachronism; but he does not seem to know the strength of this position. We shall be excused, therefore, we trust, if we sift the matter briefly, and add somewhat to the refutation of this vulgar error.

When Mr. Beloe tells us, that Attalus was said to have invented vellum, and that Eumenes, King of Pergamos, was contemporary with Ptolemy Philadelphus, he seems either not to have known, or to have forgotten, that there were several kings of these names. It is not by this lax method of chronology, that certainty can be ascertained. Whichever of the Pergamene princes, Livy, from Varro, or Pliny, conceive as the inventor of parchment, Vossius, in his '*Origines*' and his '*Ars Grammatica*,' has thoroughly and learnedly refuted them. The use of vellum or parchment, is unquestionably of the highest antiquity, which, had we no other authority, might readily be proved from the ancient Greek proverb, ἀρχαιότερον διφθεραῖς. Ctesias and Diodorus* Siculus inform us, that the Persians were wont to engross their annals on parchment; and Josephus, in his *Antiquities of the Jews*, mentions, that the books which Eleazar, the high priest, transmitted to Ptolemy, were written on the same materials. The more ready way, then, of accounting for this inconsistency, seems to be, that, many years before the dynasty of the Attali, while the kings of Pergamus and of Egypt were rivalling each other in their splendid libraries, and while some wrote on the Egyptian papyrus, and others on parchment, through jealousy, the exportation of the former materials was prohibited by Ptolemy Epiphanes or by his successor; and, that *on that account*, the contemporary Prince of Pergamus prepared his parchment with such redoubled industry, and in such abundance, and with such art, that it was exported abroad, and becoming an article of great traffic, then *first* took the name of *Charta Pergamena*.

Zacharias Caliergus, who is immortalized by Mr. B. from p. 57, was certainly a man of learning, and we are much indebted to him for the few works which he printed. No Greek book, equally splendid, had issued from the press previous to Caliergus's edition of the *Etymologicum Magnum*, 1499. The *Scholia* of Callimachus and Apollonius Rhodius *litteris majusculis*, are printed in a type of apparent similitude to the *Etymologicum*. Our learned Cretan deserted the old MS. character, of which we have

* Diod. L. II.—Joseph. Ant. Jud. L. XII.

so fine a specimen in the Florentine Homer of 1488; and adopted, about the same time as Aldus, a cursive type; but we see no reason for suspecting, with Mr. B. that Caliergus had any concern in the Scholia mentioned above 'as well as in the three other capital letter books, namely, the Anthologia, the Euripides, and the Gnomæ.'

'The Etymologicum Magnum is a large folio, printed in two columns. The paper is of a substantial, but fine texture. Before each letter of the alphabet, is a wooden ornament, resembling the Delineations in the Byzantine MSS. and the capital letter is of the same sort. The first page exhibits a long Greek epigram by Musurus, and a shorter one by Gregoropylus, a Cretan; and it is a fact not altogether unworthy of notice, that all the individuals concerned in this great work, were natives of Crete. This curious incident appears from the concluding lines of the epigram of Musurus.'

Κρης γαρ ὁ τορνευσας, τα δε χαλκεα Κρης ὁ συνεiras.

Κρης ὁ καθ' ἐν σιζας, Κρης ὁ μολυβοδουτης,

Κρης δαπανᾷ νικης ὁ φερωνυμος· αὐτος ὁ κλειων

Κρης ταδε. Κρησιν ὁ Κρης ηπιος αιοιοχος.'

These lines are miserably printed and punctuated by Mr. Beloe. We can now construe them, which it is impossible to do, as they stand in p. 61, of the anecdotes. They are assuredly curious; but we cannot be certain, that our punctuation is exactly just, as we do not possess this Etymologicum, which is worth its weight in gold for use; though it is by no means of excessive rarity.

Had we room, we could descant with pleasure on the Pindar and Theocritus printed by Caliergus, both of them Editiones Principes, as far as the Scholia are concerned, and the latter of them containing the addition of six Idylls, The Securis, the Alæ, and ten epigrams, which Aldus had never seen: though they had, in truth, been printed before his edition. This little book, in good condition, is cheaply purchased at two guineas. As the readers of Mr. B.'s Anecdotes would generally be collectors, we wish he had interspersed more information on modern prices to valuable books, which his attention to sales and catalogues might furnish him with at an easy rate. A tall and unwashed copy of the Pindar we should venture to value at from three to four guineas. Bad copies of this book are numerous.

Dispensing with a dry bibliographical account of Leo X. we come home, and shake Sir Henry Savile by the hand: a portion of his work, which, our author says, he enters on with great satisfaction, and a sort of national pride.

Sir Henry's family was from Yorkshire, where he was born in 1549. It was the custom of those days to unite a school with a university education. We must not, therefore, be surprised, to find Sir Henry a member of Merton College, Oxford, at the age of twelve, of which he became warden in 1586; and in ten years more, he was elected provost of Eton College, in which situation he conferred the highest benefits on literature. He was not, however, *yet* knighted, for we find the following curious fact in Winwood's Memorials, V. II, p. 23, where Sir Thomas Edmunds writes as follows to Mr. Winwood, September 30, 1604.

'At the time of the king's (James), late being at Windsor, he was drawn by Mr. Peter Young to see Eaton College, and after a banquet there made him, he knighted Mr. Savile. The gentlewoman, your friend, saith that the favour cometh now too late, and therefore not worthy of her.'

Sir H. Savile died at Eton, and was buried in the chapel of that college in 1621-2.

We need scarcely mention, that the grand work published by Sir H. Savile, was the Greek text, in eight vols. folio, of all the works of Chrysostom. The expence is reported to have amounted to as many thousand pounds, an enormous sum at such a period, the disbursement of which, nearly entailed ruin on the projector, while the repayment of his labours is reported to have been shamefully forestalled by a copy pirated in Paris. On this interesting subject, we shall give an extract from 'Fuller's Worthies.' *Art. Yorkshire.*

'This worthy knight carefully collected the best copies of St. Chrysostome, and employed learned men to transcribe and make annotations on them; which done, he fairly set it forth on his own cost, in a most beautiful edition: a burden which he underwent without stooping under it, though the weight thereof would have broken the back of an ordinary person. But the papists at Paris had their emissaries in England, who surreptitiously promised this knight's learned labours, and sent them over weekly, by the post, into France, *schedatim*, sheet by sheet, as here they passed the press. Then Fronto Ducaeus (a French cardinal, as I take it), caused them to be printed there, with implicit faith, and blind obedience, letter by letter, as he received them out of England, only joining thereunto a Latin translation, and some other inconsiderable additions. Thus two editions of St. Chrysostome did together run a race in the world which should get the speed of the other in public sale and acceptance. Sir Henry his edition started first, by the advantage of some months. But the Parisian edition came up close to it, and ad-

vantaged with the Latin translation (though dearer of price) outstript it in quickness of sale; but of late the Savilian Chrysostome hath much mended its pace, so that very few are left of the whole impression.'

The latter sentence is a gross error of Fuller's, as we shall have occasion to shew presently; and we are surprized it did not draw a comment from Mr. Beloe, who has transcribed the paragraph. On this, as it might be considered, *national* work, the talents of some of the most learned Englishmen of the age were employed. Mr. B. enumerates them *usque ad nauseam*; and some of the bibliographical biography which he scatters so profusely, reminds us of the historical biography of Heminge, Con-dell, &c. prefixed to the voluminous 8vo. Shakspeare. It is also suggested, we will not say assumed, that the election of the fellows of Eton college, is in the patronage of the provost: this small mistake we are desirous of rectifying. The choice rests in the body of the fellows, seven in number, allowing a casting voice to the provost only, in cases of parity. We also deny that there is at present any tradition concerning the printing house of Sir H. Savile having been set up in the houses on the west side of Weston's Yard. Indeed we have reason to believe that their erection is of much later date.

But the most amusing specimen of Mr. Beloe's ignorance of his subject occurs (p. 109) in the assertion that, 'since the publication of this beautiful edition, very little has been done to Chrysostom.' Now to say nothing of the various tracts of this illustrious father, which have at different times been piously, correctly, or critically edited, what thinks Mr. B. of the grand Benedictine edition, in thirteen volumes* folio? Did he never hear of such a book? Did he not know that the learned *Pere* Montfaucon was its editor? That it was published in 1718, &c? Or did he so deprectate Montfaucon's talents, as to think a reference to his labours unnecessary?

Montfaucon avows in the most open manner his obligations to his predecessors, Savile, and Fronton Duçæus, where, by the bye, he regrets the quarrel between those two editors, and seems not to consider the charge of plagiarism, attributed to the latter, as fully established. And now to controvert the position that little has been done

* For correctness sake, we should add that this voluminous work is generally bound in 12 volumes. It now sells for forty guineas.

for Chrysostom,' we will enumerate a few of the merits of the Benedictine editor. In 1698 he took a journey into Italy, where he collated several MSS. as he did afterwards in France. By this diligence he was enabled to supply enormous *lacunæ* in Savile's edition. He thoroughly restored the mutilated Homily of Lazarus; that of Abraham, of which half was mutilated or omitted in Savile, he also accurately and fully published. And by continuance of the same labour he became the first critic who ever set forth any thing like a correct edition of the Homilies of S. Chrysostom.

After taking the most precise pains possible to distinguish the genuine from the spurious *avêdota* of his author, Montfaucon has literally given the world *above a folio volume of new matter!!!* This we think will be sufficient to set Mr. Beloe's testimony at rest: but if the reader is curious to proceed farther, let him read the preface to the Benedictine edition, wherein he will discover not only the merits of Montfaucon, but the errors of Savile—merits, on which we have no inclination to enlarge; and errors, which, while we honour and revere the name of Savile, we have no wish to extenuate. In regard to the price of Sir Henry's edition, Archbishop Usher tells us that it sold on publication for £9, a sum equal perhaps to £30 in the present day. We have remembered it in our own time, as low as £2 with a decent coat on; it may now fetch, in fair binding, from £6 to 8. We are thus precise in our bibliographical notice, that we may refute Fuller's assumption (evidently made for the sake of preserving the metaphor) that Chrysostom, from the time of its publication, 'hath much mended its pace.' To this we may add a curious anecdote, probably little known, that the present rise in price, trifling as it is, for eight volumes folio, is attributable to the wreck of two ships, which exported a vast number of copies for Holland. The book has become somewhat more scarce in consequence, and Rarity, perhaps, will establish a price ere long, which Piety or Learning could not command.

Next follows a trumpety list of books published at Eton. This is neither satisfactory nor entertaining; indeed from the time of Savile to that of Pote, we have heard few remarks about the Eton press, which would tingle well in the ear of one educated in that illustrious school.

The remainder of this volume is very much on a par with those which have preceded it. The portion which we should consider most interesting, and which, inasmuch

as it is derived from priced catalogues, is tolerably correct, is that which assumes the title of 'Prices of Books,' though the term *large paper copy* of the Aldine Plato strikes us as incorrect. Now what Mr. B. would call a small paper copy, was sold to Mr. Heber for twenty-five guineas; although, a year after Dr. Heath's auction, at which Mr. Heber was the purchaser of the aforesaid book, Mr. B. avers that it is worth *six guineas!!!*

But every page teems with similar inaccuracies, and it would fill a volume equal in size to Mr. B.'s, if we were to mark and correct them all. He has duly enumerated all the bijoux, which fell within his plan, belonging to the late dignified prelate of Dover Street; and it would have given us pleasure if, (as he says of John Bois, p. 120), in our review of his next volume, we could have added, with truth, that 'the Bishop of Ely bestowed a prebend of his cathedral upon him, as an unsolicited reward of his literary eminence.'

ART. X.—*Letters on the Nicobar Islands, their natural Productions, and the Manners, Customs, and Superstitions of the Natives; with an Account of an Attempt made by the Church of the United Brethren to convert them to Christianity. Addressed to the Rev. John Gottfried Haensel (the only surviving Missionary) to the Rev. C. J. Latrobe. London, Hatchard, 1812, 8vo. 3s.*

THE attempt to christianize the Nicobar Islands by means of European missionaries was begun in 1758, and was relinquished in 1787. The Rev. John Gottfried Haensel, the author of the present letters, was engaged in this pious undertaking from the year 1779 till the period of its final abandonment. 'The Nicobar Islands are situated at the entrance of the bay of Bengal, in 8° N. latitude, and 94°, 20' E. longitude, north of Sumatra.' The missionaries fixed their abode on one of the southernmost of these islands, called Nancawery. On his way to Nancawery, the author, with a brother missionary of the name of Wangeman, was driven by contrary winds to Queda, on the Malay coast. The inhabitants of Queda 'are chiefly Malays,' whom M. Haensel describes as 'a false-hearted, cruel, and murderous race,' before whom it is hardly safe to walk for fear of being stabbed in the back. He adds that they consider themselves 'very righteous, because they ought not to eat pork, or drink strong

liquors.' But, like the Mahometans of other places, they supply the intoxicating effects of the latter by means of opium; and we infer from the author's '*ought not*,' that they eat the former when it comes in their way. M. Haensel says, that with all their vices, 'they like to *brag of their having the true faith*.'

The faith of our author, like that of his brother missionaries, was doubtless strong, and of the genuine sort; but it was not sufficiently potent to prevent his having a fit of the 'seasoning fever,' which had well nigh put an end to his design of preaching the gospel in those parts. Several of the brethren, however, died; and the survivors experienced great sufferings and privations. This caused M. Haensel to shed 'many thousand tears,' some of which, he appears to think, were of that kind, that he might 'pray the Lord to put' them 'into his bottle.' But it appears that the tears and lamentations of the missionary were often mingled with strong emotions of impatience and distrust; and sentiments of reciprocal animosity and ill-will are found to have been unfortunately excited amongst the brethren themselves. For the author says, 'when we speak of the *total failure* of our endeavours to convert the natives, we have cause, in a great degree, to blame ourselves.'

'For my part,' adds he, 'I must confess with humble shame, that I soon lost my faith and courage, brotherly love having ceased to prevail amongst us; for, how can missionaries speak, with effect, of the love of Jesus, and its fruits in the heart, when they themselves do not live in the enjoyment.'

The above bears testimony to the candour of M. Haensel.

With respect to the physical appearance of the Nicobar Islands, M. Haensel remarks that most of them are hilly, and that some have 'mountains of considerable height.' The islands are thickly shaded with forests of cocoa, areka palms, and other trees, the branches of which, are in many places, so thickly interwoven and matted together, as to be almost impervious to the light and the air. Hence they contribute very much to the unhealthiness of the situation.

In some of the islands are large herds of buffaloes and other cattle, which were brought thither by the Danes, which are said to have multiplied exceedingly. Serpents are numerous in some places, but their increase is said to be checked by a custom of the natives, two or three times a year, to set fire to the long grass on the mountains, in which

'these reptiles like to lay their eggs.' 'One kind of serpent struck me here as a singular species; it is of a green colour, has a broad head and mouth like a frog, very red eyes, and its bite is so very venomous, that I saw a woman die within half an hour after receiving the wound.'

M. Haensel says that the bats of Nicobar 'are of a gigantic size;' and that he saw some 'whose outstretched wings measured from five to six feet across the back, the body being the size of a common cat.' He adds, that in their flight, they 'resemble a cloak in motion.' They perch chiefly 'upon the mango-tree, the fruit of which they eat.'

A very valuable product of the Nicobar islands, in a commercial point of view, appears to be the glutinous nests of the swallow, *hirundo edulis*. These are an article in great request as a stimulant to the appetites of the voluptuous Chinese. M. Haensel conjectures that these nests are formed 'of the gum of a peculiar tree, called by some the Nicobar cedar.'

The natives are represented as 'a free people,' and very jealous of their personal liberty and independence. They have a variety of nutritious roots and fruits, a profusion of pigs and common fowls, &c. so that the author tells us 'they may easily enough serve their god, which is their belly.' We do not suppose that the missionaries found it more practicable to do without meat and drink than the natives of the Nicobar islands; nor does it appear that these 'savages,' as they are termed, were more addicted to gluttony than those who went to instruct them in the true faith. M. Haensel must certainly be aware that if the belly were less importunately clamorous for food, the principal stimulus to the industry of mankind would be removed.

The natives of the Nicobar islands are represented as 'a good-natured race,' and, by no means deficient in the kind actions of friendship, or the sweet reminiscences of gratitude. Of the latter virtue a striking instance is afforded at p. 48, in which, from an affectionate sense of past favours, they spontaneously supplied the missionaries with provisions of various kinds, when their stock of tobacco was exhausted, and they had nothing to offer in return. But, though they possessed these qualities, it seems that the *Brethren* could not induce them to assent to the religious opinions which they propounded for their belief. They observed, says the pious missionary, M. Haensel, that

'they could not believe that the sufferings of one man could atone for the sins of another; and that therefore, if they were wicked, what we told them of a crucified Saviour, would not help them; but they insisted that they were good by nature.'

These islanders practise sorcery in the cure of diseases. This sorcery often operates on the mind, like the quackery of more civilized nations, and appears to be in much repute. What will become of the profession of medicine, when quackery has no longer any hold on the opinions of mankind?

The failure of the missionaries in their attempt to plant the Christian faith in the Nicobar islands, is ascribed generally to their ignorance of the language, and the unhealthiness of the climate; and, perhaps, we might add in this, as in many similar attempts, to too great a deviation from plain, sober sense, in their elementary instructions.

The minds of the ignorant may readily be fitted for the reception of simple truths, which have an advocate in the common sentiments and feelings of mankind; but a favourable reception cannot so readily be procured for complicated mysteries, which have not any support in the feelings of nature, nor any powerful ally in prior associations.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 11.—*The superior Glory of the Second Temple; and the Genius of Protestantism contrasted with Popery, a Sermon, preached at the opening of Salem Chapel, King's Lynn, Norfolk, Sunday Morning, January 5th, 1812. By John Evans, A. M.* London, Sherwood, 1812, 1s. 6d.

ART. 12.—*Two Letters from a Catholic Priest to the Author of the Sketch of the Denominations of the Christian World, with his Reply; tending to illustrate the real Sentiments of the Catholics throughout the United Kingdom, with Remarks on the Subject. By John Evans, A. M. Second Edition, corrected and enlarged.* London, Sherwood, 1812, 1s.

THE two letters, last mentioned, are printed not only in this separate form, but as an appendix to the sermon which was preached by Mr. Evans on the opening of Salem Chapel at Lynn, in Norfolk. The preacher, whose liberality is well known, offers some sensible strictures on these two letters in his sermon; and in the pamphlet, in which the letters are separately published. In our review of Mr. Finch's sermon, entitled 'Scriptural

Christianity recommended,' we briefly noticed the circumstances which led to the erection of the new chapel, on the opening of which, Mr. Evans preached the sermon, of which the title is given above. This new chapel may be said to have owed its origin to the noble principle of the right of private judgment in matters of religious opinion. Some of Mr. Finch's former congregation at Lynn wished to circumscribe him in the exercise of this right; which others, to their great honour, have had the courage and the generosity to vindicate. The final issue of the contest between Mr. Finch and his former congregation has given great pleasure to Mr. Evans; and must be highly gratifying to every friend to that liberty of opinion, which he who, in religious matters, is too dastardly to assert and too worldly-minded to exercise, is a traitor first to God, who gave him reason, and, secondly, to Christ, who made him free. The order of Christ to his disciples, is, *CALL NO MAN MASTER UPON EARTH*. Let no one deprive you of that independence of sentiment on religious topics, which is a matter of legitimate cognizance to God alone; and which, as it is presumption in any human authority to affect to give, so it is impiety to attempt to take away. Whatever statesmen, turned into religionists, or religionists, who have become statesmen, may say, we will not fear to maintain, that the most unrestrained freedom of religious opinion and worship is every man's indefeasible right; and we trust, that the time is rapidly coming when it will not be supplicated as an indulgence, but claimed as a right. No state can, without tyranny and injustice, prescribe to any of its members, in what precise manner they shall think or speak concerning their terms of acceptance with the Deity. The terms of relation between a government and its subjects end with the concerns of this life; and it is the height of insolence and impiety to profess to extend them to the next. If an individual violates the civil laws of the state, the state may, and ought, to punish his disobedience; for, thus far, there is a right to command and a duty to obey. But a state can have no possible pretext to legislate respecting that which cannot occur till after death; or when both the governors and the governed are turned to dust. But for a state to say, that because a particular body of religionists entertains some peculiar notions respecting futurity, or the state after death, they shall be incapable of holding any offices, civil or military, is to legislate on a principle of the utmost absurdity and extravagance. It is to mistake the phantasms of the brain for corporeal acts. It is to put the abstractions of sentiment for the concrete forms of gross matter. It is to lay claim to a higher species of alchemy than folly or insanity in its wildest mood or its most capricious hour ever affected to attain.

The principal characteristic difference between the Protestant and the Catholic scheme, is, that the former allows, or, at least,

professes to allow, the right of private judgment in *points of faith*, while the latter withholds this right from individuals, and gives the fee simple of it to the Church. The Catholic deems it too high a privilege to be exercised by any other person or persons than the church in its corporate capacity. The following is extracted from the second letter of the Rev. J. Berington to Mr. Evans.

'Surely,' says he, speaking of Mr. Evans's *Sketch*, 'no work was ever better calculated to strengthen *the Catholic* in his belief of the necessity of a guide in religion. In this view, I shall recommend it to their perusal. But how any Protestant, when he seriously contemplates this melancholy series of discordant opinions, can approve the principle of private judgment, and not rather adopt universal scepticism, is to me, I own, incomprehensible. Were I not a Catholic, nothing short of this, or even of Deism, could afford me any resting-place. Must the thoughtful man, left to himself, go on from Luther to Calvin, from Calvin to Muncer or Arminius, from these to George Fox, or Swedenborg, or Ann Lee, or Joanna Southcott, &c. &c.

'And find no rest—in wandering mazes lost—
'and still be told, that Christ came into the world to be to him *the way, the truth, and the life*; and, that he who follows him, *walketh not in darkness*?

'We deprive the laity,' you say, p. 289, 'of the scripture, by restraining its use.' For *use* read *abuse*, and the word will be correct. On points of *faith*, we would have the scriptures to be explained, as *the Church*, from the beginning, has explained them. Had this rule been followed, your *Sketch of Christian Denominations* would have been comprised within a few pages. On points, *not of faith*, each one is left to his liberty. This has given, and does give, rise to that variety of opinions, which you are anxious to confound with variation in essential belief. This latter variation, I admit, has at all times too much "disturbed the tranquillity of the Catholic church." But here lies the difference. With us, it has ever arisen from the violation of our principle of *authority*: with you, it is the direct and invited consequence of your principle of *private judgment*.'

In the above, the right of *private judgment* in matters of religious belief, is condemned in a more unqualified manner than we ever expected to find, even by a Catholic, in the nineteenth century. The diversity of religious opinions, arising from the free exercise of this right, is represented as a sort of intolerable grievance. It appears, indeed, to Mr. Berington, to be an evil of such magnitude, that no remedy can be found for it but that of universal scepticism.

Diversity of religious opinion is the necessary consequence of the exercise of mind on points of uncertain speculation. But the important question for the lover of his species, is: Is it

better to have uniformity of opinion produced by the *disuse of reason*, and a *blind submission to authority*, or diversity of opinion occasioned by the *free exercise of the intellectual faculties*? Diversity of opinion in matters of religious belief, appears to us to be rather a good than an evil, if it were only because it stimulates to the active employment of the human understanding. That must indeed be a good of no ordinary kind, which seems, with more efficacy than any thing else, to promote the moral and mental culture of man. Hence the signal benefit which has resulted from the Reformation. Mr. Berington may deprecate this benefit as much as he pleases; but can he do it, without evincing something like hostility to the civilization of mankind? Mr. Berington should also consider, that a diversity of opinions on points of belief can be no very grievous calamity, while the malevolence of religious feuds is prevented by the spirit of universal charity. What the Catholic scheme endeavours to effect by the authority of the church producing a dull stagnation of thought, the Protestant labours to accomplish, by the agency of Reason under the influence of Charity.

ART. 13.—*Resolutions and Petition of the General Meeting of the Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster, held at the Library, Red Cross-Street, April 21, 1812, to repeal all Penal Statutes in Matters of Religion.* London, Sherwood, 1812, 6d.

THESE gentlemen urged their petition on the strong ground of their right to worship God according to their consciences. All those statutes which restrain and limit the exercise of this right, ought certainly to be abolished. This abolition, it is not more the *interest* than the *duty* of the government to grant, without qualification or reserve.

ART. 14.—*A Present to the Jews, and to Free-Thinking Gentiles, from a Protestant Friend: being a Synopsis, or Collection of Christian Evidences.* London, Rivington, 1812, 12mo. 6d.

THIS trifle appears to originate in good intentions.

ART. 15.—*A Sermon, preached in St. Lawrence's Church, Reading, March 17, 1812, before the Reading and Berkshire Auxiliary British and Foreign Bible Society. By the Rev. W. Marsh, M. A. Vicar of Basildon, Berks. To which are added, the Report made by the Secretary of the Meeting held in the Town Hall, and the other Proceedings of the Day.* Reading, Cowslade, 2s. 6d.

AFTER some sensible general observations on the nature and importance of the truths contained in the Holy Scriptures, Mr. Marsh strenuously recommends their universal circulation; and how can this good work be more effectually accomplished than by liberally contributing to the support of THE BIBLE SOCIETY?

POLITICS.

ART. 16.—*A View of the Case of the Roman Catholics.* London, Hatchard, 1812.

THIS pamphlet is written with great temper and discretion ; and evinces a thorough knowledge of the subject. The author first enumerates those measures, to which it would be requisite to have recourse, in order to place the Roman Catholics in England on the same footing as those in Ireland ; as well as those restrictions which might be removed, without exciting any dissatisfaction in the breast of the most jealous Protestant. He then adverts to the grand subject of contention, the *exclusion of Roman Catholics from parliament, and from the great offices of the state.* To remove all the other restrictions, and yet to suffer those last mentioned to remain, would only increase the discontent of the Catholics, and engender more violent dissensions. But what danger can possibly arise to the state from the *eligibility* of the Catholics to places of high civil and military distinction ? Will those, in whom these appointments are vested, exercise that trust to their own destruction or that of the state ? Will the executive government and the united parliament ever 'conspire together to form a Roman Catholic ascendancy ?' This supposition is impossible. The author suggests, whether it be

'not compatible with the supremacy of the Pope, in matters of faith and doctrine, that the king of this realm should be the patron of the Roman Catholic church within the same ; and, that the appointment of archbishops and bishops, and of the provost and professors of the college of Maynooth, should be vested in his majesty ?'

The author endeavours to render this measure less invidious to the Roman Catholics, by referring to several statutes, which were passed in periods when the Roman Catholic was the established religion ; and, by which, strict limitations were imposed on the power of the popes in the disposal of ecclesiastical preferments. We much doubt, however, whether the Roman Catholics will ever consent to relinquish their ecclesiastical patronage to the crown ; or, whether it be at all necessary, for the security of the state, to exact such a concession from the Catholics.

ART. 17.—*A Letter to the Right Honourable George Canning, M. P. in Explanation of a Work entitled "Two Memoirs on the Catholic Question."* By Joseph Dillon, Esq. Barrister at Law. London, Ridgway, 1812, 4to.

Mr. DILLON, who is a Catholic, says, p. 3, that he has 'never felt any objection to invest the crown with an effectual ne-

gative upon the appointment of Catholic bishops under the qualifications and restrictions' which are explained in the Appendix to his 'Memoirs on the Catholic Question.' Mr. Dillon, however, doubts 'the expediency of stipulating for the *Veto* on the part of a *Protestant Government*.' We think, that this *Veto*, as it is called, has been magnified greatly beyond the dimensions of its real importance. If the Catholic bishops should (which is highly improbable), entertain any treasonable designs against the state, such designs are much more likely to be coerced by the terror of the existing laws than prevented by any stipulations between the government and the Catholics respecting the nomination of their bishops. Mr. Dillon intimates, that some useful inferences may be drawn from the Scotch Catholic toleration act. By that act, persons professing the Roman Catholic religion in Scotland, are relieved from those disabilities 'which prevented them from holding the HIGHER OFFICES OF THE STATE.'

'His majesty,' says Mr. Dillon, 'might appoint myself to a seat upon the Bench of the Court of Exchequer in Scotland, in common with other Protestant barristers of England, differing like myself from the established religion of that country; he might appoint the Earl of Fingall Commander-in-chief of the military force in that part of the kingdom as legally as the Protestant Earl of Moira,' &c.

Here we have an argument against requiring from the Roman Catholics of Ireland any *conditions of liberation* from the civil disabilities to which they are exposed, from which the Scotch Roman Catholics are exempted.

ART. 18.—*Toleration Act explained, an Answer to a legal Argument on the Toleration Act, shewing, that the Court of Quarter Sessions have a judicial Function as to the Administration of Oaths to Persons offering themselves for Qualification as Protestant Dissenting Ministers. By a Barrister of the Temple.* London, Butterworth, 1812, 1s. 6d.

THIS explanation of the toleration act is now rendered unnecessary by the more legitimate comment of Lord Castlereagh and the Earl of Liverpool.

ART. 19.—*The Securities for the Established Religion considered, and the Test defended, in a Letter addressed to the Right Hon. Earl Grey.* London, Hatchard, 1812, 2s.

THE author of this pamphlet, who, we have no doubt, is a sober und well meaning man, appears to consider the exclusion of Dissenters and Roman Catholics from power as beneficial to the state. But, does the author imagine that those persons, who receive the sacrament standing instead of kneeling, and, at the hands of a man in a plain coat, rather than in a white surplice, or who eat a wafer instead of a little square piece of bread, are, on these accounts, to be considered as reasonably disqualified for

justices of the peace, mayors of cities, or commanders of armies? The annual suspension of the test and corporation acts proves, that they are theoretically impolitic and practically pernicious. May not that law, which is annually suspended, as well be permanently repealed? Or is there any benefit in any law, when it has become mere idle mockery and ideal show? But the author thinks, that the repeal of the test and corporation acts, &c. will not satisfy the Dissenters; for that (p. 13), 'their object, their ultimate, their darling and only object is, *the downfall of the established church*, and these are only the stepping stones to the top of their ambition.'

The author intimates, p. 28, that if 'those great civil offices and stations which confer actual power,' were filled by 'men of a different persuasion' from that of the established church, 'they would, and must, as sincere and honest men, endeavour to overturn that establishment.' This seems a very unjustifiable inference; for to give men places of trust and power in the government, is no very unlikely way to interest them in the preservation of the government. Render men eligible to situations of trust and power, without any reference to peculiarities of religious opinion; and those peculiarities of opinion will certainly never render them hostile to the government under which they hold places of trust and power.

Political exclusion has a tendency to excite a lurking animosity to the state; but there is no tendency in civil benefits to generate sedition or disloyalty. Nor can this be, whilst the moral constitution of man remains what it is. In order still further to interest all denominations of believers in the preservation of the church, let the terms of ecclesiastical communion be made more comprehensive; and Charity rather than Intolerance be placed at the portals of the Establishment. This is the way, and, in these enlightened times, the only effectual way, to give not only strength but permanence both to the church and to the state. The author is mistaken when he supposes (p. 34), that dissensions, arising from religious tenets, are incapable of being allayed. Is Charity, then, so very inefficacious? Has Christ preached in vain? Will the time never come when Charity will do her perfect work, and bid the troubled waves of religious animosity be still?

At p. 48, the author suggests, that 'one church and one liturgy is better adapted for the purpose' of promulgating the doctrines of the gospel, 'than the unlimited exercise of individual opinion.' Would not this sentiment be more consistent in a Roman Catholic than a Protestant? (See Mr. Berington's Letters to Mr. Evans.) The unlimited exercise of individual opinion on points of faith is the very essence of Protestantism.

ART. 20.—*To the Editor of the Portuguese Investigator in England.*
London, Johnson, 1812, 1s. 6d.

THIS pamphlet will afford some useful information respecting

the origin, the nature, and the benefits of the Royal Oporto Wine Company.

ART. 21.—*A Brief Inquiry into the Causes of premature Decay in our Wooden Bulwarks, with an Examination of the Means best calculated to prolong their Duration.* By Richard Pering, Esq. of his Majesty's Yard at Plymouth Dock. London, Wilkie, 1812.

THIS pamphlet contains many important suggestions and much valuable information relative to a subject which has the closest connection with our national greatness and security, and as it is the work of a gentleman of long and extensive experience, it is certainly entitled to the most attentive consideration. We were not a little surprised to learn, p. 11, that 'by the present mode of ship-building, a first-rate man of war becomes useless, from premature decay, in *five or six years*;' and, that 'the average duration of the navy itself may be said to be limited to *eight years*.' * * * The causes of this rapid decay, are the 'improper methods of building, caulking, fastening,' &c. Our ships are said to perish with more velocity in proportion to the quantity of foreign timber employed in their construction; as 'foreign timber is uncommonly susceptible of rot.' The writer recommends, that 'whatever foreign timber is used, should be used by itself;' as 'the existence of this sort of American oak never exceeds *four or five years*, owing to the operation of the dry rot.' And we learn (from p. 41, note), that when the dry rot has once got possession of a ship, it cannot be extirpated, 'unless the ship is taken to pieces and the infected timber is removed.' The writer objects to the mode of fastening the planks of a ship to her side by *treenails*, which he represents as 'another great cause of decay in our shipping.' He recommends copper bolts as a substitute for the *treenail*. The present mode of caulking, which he describes, appears to be another very efficient cause of the decay in our shipping. The author recommends what he thinks an improved mode of *fastening* by means of a copper nut on the end of every bolt. He also recommends what he deems a safer and more judicious mode of caulking the seams in our ships. We have not space to detail more of our author's plan, but must refer the reader to the pamphlet itself. We will only add, that the writer calculates, that if the various regulations which he proposes, were adopted, the ships composing the British navy, might 'be made to last twenty-four years, instead of *eight*;' and, that two-thirds of the expence which is now incurred both in money and timber, might be saved.

ART. 22.—*A few Plain Questions and Observations on the Catholic Emancipation for Men who dare think for themselves in the Nineteenth Century.* By Walter Bromley, Paymaster 23d Regiment of Welch Fusileers. London, Bailey, 1812, 1s.

Mr. BROMLEY remarks, that 'it appears paradoxical,' that,

whilst we are displaying so much zeal in disseminating the Bible, we should, by our

'treatment towards the Irish, be rigid opponents to the doctrines of the Holy Scriptures, by withholding the privileges of the constitution from so great a part of the population, and by endeavouring to force upon their consciences a religion foreign to their ideas, and contrary to the established customs and rites of their ancestors,' &c. &c.

Mr. B. truly adds, that 'all coercive measures can only tend to lessen the efficacy of the word of God.'

ART. 23.—*A Treatise on the acknowledged Superiority of the French over the English Officer in the Field. Extract from an intended Publication called "Campaigning made Easy," recommended to Officers going to Spain and Portugal. A Farewell Letter to the Officers of the Welch Fusileers and an Essay on Happiness.* London, Bailey.

SOME of Mr. Bromley's suggestions merit consideration, though we cannot say, that he has thrown any new light on happiness, to which he tells us, that man is a stranger in this world, and, that 'he must consequently endeavour to obtain it in the next by walking in the paths of virtue and godliness.'

ART. 24.—*Letters that have lately appeared in the Oxford and Cambridge Papers, under different Signatures, on the Crusade of the Nineteenth Century; collected and re-published, and addressed to the Right Hon. Lord Grenville, Chancellor of the University of Oxford, and the Christians residing in the Counties of Oxford, Warwick, Northampton, Buckingham, and Berks. By Peter the Hermit.* London, Richardson, 1812, 4s.

THOUGH this correspondence has already appeared in the Oxford and Cambridge Papers, we notice the separate publication of it, in order to be instrumental in extending its circulation.

POETRY.

ART. 25.—*The Nature of Man, a didactic epistolary Poem. By the Author of 'The Conduct of Man.'* London, Chapple, 1812.

THE author of the present publication has frequently, (we cannot charge our memories with *the how often*), appeared before the bar of criticism. And he is one of those magnanimous beings who are not to be appalled by the buffets which 'flesh is heir to' in the poetic line of life.

He very obligingly informs us, that in the course of the poem, an attempt is made to oppose the epicurean system of self-love. How far the author has succeeded must be left to the decision of those who have more *self-love* than ourselves. We certainly should not have found out this notable attack on the epicurean

system, if we had not been apprized of it; and, now we have been shewn the way, it is as schoolboys say, *quite a discovery, a mare's-nest*. The poem commences with an introductory epistle, beginning with—

'Love! love! O love! celestial passion! pure!
With world coeval! and with world t'endure!'

'And, O sweet love! when thou mak'st the blood run
high,

My God! how fine to think of thee, and die!'

Think of thee and die! by all means, 'die all, die nobly, die like demi-gods!' as that very comical personage expresses himself in the laughable comedy of the Dramatist.—So much for love; almighty love.—The first epistle has no fewer topics than thirteen; all of equal merit with respect both to the poetry, and the sense, as the specimen we have given. The second epistle favours us with the same happy number of subjects; treated with equal propriety and elegance. For instance, the difference between the natural and acquired appetite, is exhibited in the following:

'An instance take—for instances are rife

To prove this fact in the events of life—

Job is abstemious: *Edgar* a gourmand:

Place *Job* at table by the bon vivant:

He eats and drinks;—now, as his food goes down,

Knits he his brow with discontented frown?

Or is he heard, in peevish mood, to say,

"This meat's ill cook'd—here footman, take away—

Bring a clean plate—this other dish I'll try—

As for the wine, may I this instant die,

If e'er I drank such—better none at all—

'Tis only fit to kill a hog withal!"

'*Job* says not this—in men like him we see

The wants of nature *fill'd up easily*.'

Query—by what? Hog wash, and pea-shells? We presume these may *fill up Mr. Job* to his satisfaction; but, for ourselves, though we are no gourmands, we are not *filled up* so contentedly; and really have the impudence to own, that a nice comfortable dinner is a nice comfortable thing, and adds very much to the comforts of a man's life.

The third epistle—Ah! here we have a falling off in the number of subjects; the argument consisting only of *eight*; but let not the reader despond. The *beauty* of the poem continues the same. In the fourth epistle, we rise in the numerical scale of topics, the amount making *ten*. The fifth epistle furnishes us with nine; but then the deficiency is amply made up by the conclusion of the poem, which repays us for all, and ends with the following amiable wish,

' Now friend, farewell—yet, ere we bid adieu,
Hear the good wishes which I make for you :—
Five things I wish you, to life's journey's end,
" Love with fond woman, virtue, health, wealth, friend!"

The five good wishes put us in mind of an old nursery adage :

' Early to bed and early to rise,
Makes a man healthy, wealthy, and wise.'

We are fearful our author by early rising, has not profited in the latter accomplishment.

—' Once more farewell—I fear yo've wasted time,
In having listen'd to my *lifeless* rhyme.'—

Lifeless enough ; to this we most cheerfully subscribe ;—and that we may not waste any more time, we bid farewell ; and, we trust, a long farewell, to the Conduct and the Nature of Man.

ART. 26.—*Simple Minstrelsy*. By Mrs. Cockle, Author of *Important Studies for the Female Sex*, *Studies from Natural History*, *The Juvenile Journal*, and several other Pieces, dedicated, by permission, to the Viscountess Powerscourt. London, Chapple, 1812, price 10s.

THIS volume contains no less than seventy-four pieces of poetry on various subjects, and addresses to different friends. Mrs. Cockle evinces great warmth of affection towards her numerous friends, as there is scarcely a circumstance upon which our fair poetess has not warbled her lyre. We have, for instance, some playful lines on a lady, who wore, as a necklace, a cluster of three hearts : and, in the next page, we have verses to a lady who thought proper to wear a necklace without the hearts. We have, besides, some elegant effusions on *bride cake*, on a *bosom friend*, &c.

NOVELS.

ART. 27.—*The Lennox Family ; or, What D'ye Think of the World*, a Novel, 3 Vols. London, Rodwell, 1812.

AMONGST the good, bad, and indifferent specimens of this kind of writing, it may puzzle a person of tolerable intellects to know where to fix the station of the Lennox Family. All we can say, is, it is not *very bad* ; and we may give a *point blank* negative to its being very good. As to the indifference, we must allow, that it is *indifferent enough*. The hero, if hero he can be called, does not interest by his misfortunes ; and he is placed just in that situation, that one cares not what becomes of him. In fact, the Lennox family, we are compelled to confess, are a very dull set. The old stale story of a young man of fortune marrying imprudently a country curate's daughter, who is endowed, no one knows how, with every accomplishment that woman can possess—an inexorable father, difficulties conco-

mitant to such circumstances, and a happy *finale*, make the full and true account of these three volumes, which will neither make the sad merry nor the foolish wise.

MISCELLANEOUS.

ART. 28.—*A New Spanish Grammar, designed for every Class of Learners, but especially for such as are their own Instructors, in Two Parts: Part I. An Easy Introduction to the Elements of the Spanish Language. Part II. The Rules of Etymology and Syntax fully exemplified: with Occasional Notes and Observations. And an Appendix, containing an Useful Vocabulary, Dialogues, with numerical References to the Rules in the Grammar, a few Specimens of Commercial Documents, an Explanation of the Rules and Principles of Spanish Poetry, and some Rules for Derivation. By L. I. A. M'Henry, a Native of Spain. London, Sherwood, 1812.*

Mr. M'HENRY professes to have received a liberal education in Spain, and to have resided several years in England, during which, he has acquired a considerable knowledge of the pronunciation and idiom of the English language. As it was the author's intention particularly to adapt this grammar to the necessity of persons who wish to learn the Spanish language without a master, he has paid more than ordinary attention to the pronunciation. The rules are laid down with brevity and distinctness, and sufficiently illustrated by examples; and, in short, we think, that this work of Mr. M'Henry will be a useful guide to those who wish to form an acquaintance with the language of Spain.

ART. 29.—*Considerations on the Causes and the prevalence of Female Prostitution; and on the most practicable and efficient Means of abating and preventing that, and all other Crimes against the Virtue and Safety of the Community. By William Hale. London, Williams, 1812, 2s.*

IN the present pamphlet, Mr. Hale recommends what he conceives to be the most efficacious means of counteracting the increase of prostitution and other immoralities. These means consist in the vigorous effort of the different parishes to put the existing laws in force. The public morals of every parish are entrusted to the superintendence of the principal inhabitants, composing the general vestry, whose duty it is to watch over the conduct of its paupers, 'to permit no gambling, or riotous proceedings in any of their public houses, to suffer no prostitute to lurk in their streets, nor any house of ill fame to exist within their borders.' But Mr. Hale suggests, that there is in most parishes a general disinclination in the inhabitants to attend to those important duties; and hence but few comparatively take any active part in the deliberative proceedings or practical management of the parish in which they reside. The whole

business is thus devolved on a few, by whom it is carelessly performed, and often with a view to private emolument rather than to the general benefit. Hence the persons, who are appointed to perform the more laborious and menial duties of the parish, as the watchmen, headboroughs, &c. are often disabled by age, infirmities, or other causes, from executing the trust reposed in them with that activity and vigilance, which are requisite for the interest of the community. The inferior offices of the parish, which are of the utmost importance for the preservation of the public peace, are filled by inefficient persons; as some individuals, bending with the weight of years, and perhaps lame or deaf, or half-blind, are made watchmen, in order to keep them from augmenting the list of parochial paupers. Mr. Hale thinks, and with good reason, that if the most respectable inhabitants of the different parishes did not shrink from their parochial duties, these things would be better managed, and a sort of moral police might be established, which would be very favourable to the decency and security of the streets, and to the general interests of probity and virtue. Mr. Hale says that the practicability of the system, which he has recommended, has been confirmed by experience. He tells us that there is not one house of *ill fame* in the parish of Christ Church, Spitalfields, in which he resides; nor 'a prostitute suffered to parade our public streets.' 'If,' says he, 'a woman of this description were seen, the watchman, upon whose walk she was discovered, would receive a severe reprimand for his neglect of duty; and, if the offence were repeated, he would instantly be discharged.' He adds, that by the prompt exertions of the churchwardens and overseers, assisted by the constable and headboroughs, no tipling is permitted on Sunday in the public-houses, and that his parish, though the abode of 'many thousands of the lowest classes of society,' exhibits a more orderly appearance than any parish within the precincts of the metropolis.

ART. 30.—*On Marriage, its Obligations, and Forms, as a divine Ordinance, and a human Institution. By the late Mayor of Petersfield.* London, Longman, 1812. 1s.

THIS late mayor of Petersfield, taking into his serious consideration the deplorable state of seduced and deserted females, has humbly recommended to the legislature to sanction the following measure, which he proposes as an efficacious remedy for the evil aforesaid.

'If a man,' says the ex-mayor, 'seduce a virgin—*any man whatever*, otherwise the plan of prevention would be narrowed; *she shall become his during life*, for protection and maintenance. This is something very different from our modern fashionable, and temporary protection, we hear much about; and so it was

intended. It is that retributive justice the Divine Law requires, that plan of prevention that can *cause prostitution to cease.*'

The late mayor of Petersfield appears to be a convert to the opinion of Dr. Madan, the well-known author of *Thelyphthora*; but he will not probably induce many to be of the same opinion. The following is a specimen of his reasoning.

'It may be contended that not much is to be concluded from the Jewish practices; because the Jews, in common with other eastern nations, were *polygamous*: but surely something is to be deduced from this, that their *best men* were so, not only without prophetic reproof; but the issue blessed and honoured, declared *inheritable*, and, therefore, *legitimate*. How could the title of King Solomon be made out, as hereditary King of Israel, except he was the *lawful son* of David? How support the genealogy of our Lord, if we do not admit a plurality of wives as lawful? We are told, absurdly enough, that though lawful to the Jews, it is not so to Christians; because Christ has condemned it, and shewn it contrary to the institution of Marriage and the seventh commandment. Let that infallible Interpreter of the Law speak for himself; "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil:" And then declares, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." As this imports, if not one jot, *the smallest* Hebrew letter, or a projection, still *less*, distinguishing similar letters of the Hebrew alphabet, pass away; certainly then, if not the smallest letter, or bit of a letter, clearly not whole words and sentences; not a law that has for its object the support of God's moral government in this world, relating to the important concern of the proper conjunction of male and female. Our Lord did answer a question about divorces; and, in doing so, he refers to the primary institution of marriage, for the *indissolubility* of the contract; which is a decisive argument against divorce for slight causes; but no argument, in any bearing of it, against a plurality of wives. Indeed no question of this kind was put, or answered. That remains as it did before; and a plurality, if ever law, in certain cases to prevent certain disorders, is still law, and must remain so until the end of time.'

ART. 31.—*A new Grammar of the French Language. By Dominique St. Quentin, M. A. The Second Edition. London, Longman, 1812.*

THIS is the second edition of a work, the first of which was published two-and-twenty years ago. It appears to us to be free from intricacy, and, so far not likely to excite the disgust of the scholar in his first essay to learn the rudiments of a foreign tongue.

Alphabetical Catalogue, or List of Books published in July, 1812.

ADVENTURES the, of an Ostrich Feather of Quality. 5s.

Ackland T. G. A. B.—Miscellaneous Poems. 10s. 6d.

A Letter from Athens, addressed to a Friend in England. 4to. 25s.

A Letter to the Common Council on the Sin of Schism. 1s. 6d.

A warning Word to the Regent. By Falkland. 1s.

An Address to the Apothecaries of Great Britain. By Pharmacopeia Verus. 2s. 6d.

A new Directory to the non-conformist Churches.

Burney Miss, Traits of Nature, 5 Vols. 11. 10s.

Brady John.—Clavis Calendaria, or a compendious Analysis of the Calendar. 2 Vols. 8vo. 25s.

Brougham H. Esq. M. P.—Speech on the present State of Commerce and Manufactures. 2s. 6d.

Barelay John. A Description of the Arteries of the Human Body. 7s.

Clunes Thomas.—Answer to the select Vestry of Mary-le-bone. 6d.

Capper, B. P.—The British Imperial Calendar. 4s. 6d.

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Commemorative Feelings; or, miscellaneous Poems, 8vo. 7s. 6d.

Dillon, Hon. H. A.—A Comment on the military Establishment, &c. Vol. 2d.

Davy Sir H. LL. D.—Elements of Chemical Philosophy, 8vo. 18s. vol. 1.

Gandolphy, R. P.—Liturgy; or, a Development of the Faith, &c. of the Catholic Church. 5s. 6d.

Glencairn, Countess of.—A Representation of a Case. 3s.

Galt John. The Life and Administration of Cardinal Wolsey. 4to.

Grant Rev. G. M. A.—Sermons, 8vo. 10s. 6d.

Hoare, P. R.—Further Observations on the Increase of Population. 1s. 6d.

Holt F. L. Esq.—The Law of Libel, 8vo. 12s.

Hermelda, in Palestine, with other Poems. 4to. 15s.

Jones J.—A Key to the Art of Ringing. 12mo. 7s.

Keatinge M. Eidometrian, local, viatorial, and military. 18s.

Leckie G. F. Esq.—An Essay on the Practice of the British Government, &c. 5s.

Letter to the Lords Grey and Grenville on their late Conduct, by a plain Englishman. 2s. 6d.

Lichtenstein Henry.—Travels in Southern Africa in the Years 1803, 4, 5, and 6, 8vo.

Malcolm Douglas, or the Sybil-line Prophecy, a Romance, 3 Vols. 12mo. 15s.

Memoirs of the Margravine of Bareith, 8vo. 2 Vols. 11. 1s.

Mathison J.—Notices respecting Jamaica in 1808, 9, and 10. 5s.

Mayne Col. K. A.—A Narrative of the Campaigns of the Luisitanian Legion under Sir R. Wilson. 8vo. 7s.

Marian, a Novel, 12mo. 3 vols. 15s.

Meredith's Account of the Gold Coast of Africa, 8vo. 9s.

Middleton F. J. D. D.—A Charge to the Clergy of the Archdeaconry of Huntingdon. 2s. 6d.

Metropolitan Grievances, &c. 5s.

Nichols John, F. S. A. Literary Anecdotes of the Eighteenth Century, 6 Vols. 8vo. 61. 6s.

Pearson Richard.—Account of a particular Preparation of salted Fish, 1s. 6d.

Phillips C. Esq.—The Emerald Isle, a Poem, 4to. 16s.

Self-Defence, a Tale of the Nineteenth Century, 12mo. Vol. 2. 12s.

The Spirit of Boccacios de Cameron, translated, corrected, and revised, 8vo. 3 Vols. 11. 10s.

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Things by their right Names, by a Person without a Name. 2 Vols. 10s. 6d.

The Frolics of the Sphynx. 4s.

Thornton Thomas, Esq.—The complete Works of Thomas Otway, with a new Life, Notes critical, &c. 3 Vols. folio.

Van Mildert W. A. M. A Sermon on the Assassination of the Right Hon. Spencer Perceval. 2s.

Wakefield E.—An Account of Ireland, Statistical and Political. 2 Vols. 4to. 61. 6s.